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ALBERTA NATIVE NEWS

ALBERTA JUSTICE ON TRIAL

by Brian Savage



Justice Allan Cawsey of the Alberta Court of Queen's Bench has released his report which finds Natives "victims of racism, discrimination and systemic discrimination, both from within the criminal justice system and from society at large."

The 400 page report with its 338 recommendations on reforms in many fields such as counselling, the courts and policing of Natives, has proposed a totally separate Aboriginal justice system, which would have its own Native judge, lawyers and clerks and would function as a circuit court travelling around the province.

The report finds the justice system guilty of ignoring Native needs, which fosters the vicious circle of Native frustration, despair, and law breaking that sees over 30 percent of prison inmates come from Aboriginal background while making up only four percent of the overall population.

Compelling figures such as that are "proof that the criminal justice system is failing Aboriginal people," according to the Cawsey report.

The report also commented on the "many accounts of racial prejudice attributed specifically to the police," and called for programs that would give law enforcement officers greater awareness of Native needs and to also raise the number of Natives serving in police forces.

Another recommendation called for greater emphasis on Legal Aid services to translate its pamphlets for Natives and to better train its lawyers and workers in Native consciousness.

Besides these points the report targeted the R.C.M.P. for special monitoring of their Native affairs by an independent organization.

In areas with significant Native population, Native representation on the police commission should be instated while a Native advocate could be established with a toll-free telephone line to receive complaints from Natives that will be forwarded to the police.

Judges will be asked to make themselves more knowledgeable of Native affairs by going to various cultural events with elders allowed to advise judges in sentencing and in options other than jail sentences for those failing to pay fines for certain offences.

Continued on Page 3

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EDITORIAL

ALBERTA JUSTICE IS GUILTY

by Deborah Shatz

Alberta's Justice System has been on trial for the past year and the verdict is in. The system is guilty. Guilty of "unfairness and inequity" to Native people. Cawsey and his team found that *"racism exists in the criminal justice system as it does in the larger society. Ignorance of Aboriginal people and the issues and problems faced by Aboriginal people appear to be a large part of the problem."* The system is cruel and insensitive to the needs of Aboriginal people.

This comes as no surprise; it is nothing new. What is new is finding a government report that is written with depth, and sensitivity.

The reader is struck with the sense that Justice Cawsey and his team have not only heard the concerns and issues that have been presented to them but that they have really listened. They have listened not to *a people* but to people. Each individual person they heard seems to have made an impact and together the collective voice was heard and it screams out "racism."

It screams out for the past—the terrifying scars of the residential schools, of a culture that was systematically eradicated, of children who were badly hurt: physically, emotionally, sexually.

It screams for the present–day with symptoms of the "powerless" such as "alcoholism, poor health, poor education, dangerous and unsanitary housing and employment."

And most of all it screams out for the future.

Cawsey's grave concerns about the plight of Native children are a peek at what the future holds if it remains on its charted course—dysfunctional families, multiple foster homes, repeat prison sentences, and hitterness. Total hitterness.

Justice on Trial screams out with pain, with frustration and with a simmering anger. Justice Alan Cawsey knows that the situation facing the First Nations is critical.

But the question remains: Will Albertans listen?

Cawsey gives 338 recommendations that will help to improve justice for Aboriginal people in Alberta. Recommendations which include a Native Justice System and an Aboriginal Justice Commission to get things underway within 18 months. But still he maintains that the "attitudes of the non–Native community towards the Natives" must change.

And is there reason to be optimistic?

Despite the thoroughness of the Cawsey report, Attorney General Ken Rostad immediately responded that in his "experience, Natives have been treated equally."

In the same vein as the pulp–mill hearings the provincial government could name another task force to look at the issue hoping that they might find different results.

Even Cawsey and his colleagues conclude that "there appears be a lack of commitment to addressing Aboriginal issues at the correct level of government."

Justice Cawsey's document is sensitive and humanistic. Hopefully it will trigger concern in the Alberta populace and commitment from the powers–that–be.

Please don't let it sit on a shelf somewhere lying dormant with countless other reports that have seemed profound but died with the written word.

Let it be impetus for action.

LETTER TO THE EDITOR

Dear Editor:

Please be informed that the Chief and Council of Sagamok have declared to use our original Ojibway name which is "SAGAMOK". The former name "SPANISH RIVER RESERVE" was derived from the Robinson Huron Treaty of 1850. Our signatories to that treaty were not referred to their Community or Village, but rather to a geographical area they came from.

Any further references to the administration of Sagamok shall be referred to as **"SAGAMOK ANISHNAWBEK"**.

The Chief and Council undertook a logo contest which was open to all Sagamok Anishnawbek and the above logo is the new logo of the Sagamok Anishnawbek. This logo is very special and meaningful to the Anishnawbek of Sagamok. It represents many beliefs and traditions that are unique to our culture and traditions.

We have entered the last decade before the turn of this century and times are changing. We want to enter this new era of our lives and relationships under our mandate and language. We shall continue to carry on our relationships in all aspects of this administration in the same professional manner as before. We look forward to working with you.

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RESPONSE TO ALBERTA NATIVE JUSTICE TASK FORCE

by Jeff Morrow

The government should help strengthen Native law programs rather than revamp Alberta's criminal justice system for Native offenders, says the University of Alberta's Indigenous law director.

In response to the recent Alberta Native Justice Task Force report, Larry Chartrand charged that the government is missing the point of its own study, which recommends changing the structure of the justice system for Natives.

He said Natives need to institute their own court systems based on knowledge they receive from university law programs.

"Fixing up the current system is not going to help," he said. "To apply the criminal justice system (at all) is not going to solve the underlying, fundamental problems."

"To me, it's going to be a failure."

Chartrand, an Alberta Metis and York University law graduate, believes that cross-cultural education between the Native and non-Native legal community would help establish a separate, Aboriginal judicial system.

After a year-long study into the impact of the Alberta criminal justice system on Indian and Metis people, the joint-government task force released its 400-page report, titled *Justice on Trial*. In it, the seven-member panel outlined recommendations for more representation by Natives in the current court system and in the R.C.M.P.

The recommendations call for Natives to be appointed to an Aboriginal provincial court, Native elders appointed to sentencing panels, interpretation and translation services and for judges to be taken to Native cultural events.

Chartrand sees no reference to the need for Native law.

"They (federal and provincial governments) should help law schools provide cultural awareness for faculty and staff," he said. "They should also provide assistance for recruitment of Aboriginal people to law school."

With an understanding of law, Natives could return to their reserves and help set up Aboriginal legal systems, he said.

Chartrand, who started his position in February at the University of Alberta, said the federal or provincial government offer additional scholarships and grant money for Natives interested in becoming a lawyer. And the government should help fund the Indigenous law program.

The U of A's Indigenous law program is financed through the Law Foundation of Alberta. But Chartrand said it's the government's responsibility to make Canadian law understood to Aboriginal people, and to make Native law understood by Canadians.

There are currently nine Aboriginal students out of 180 enrolled in the law program at the U of A.

CAWSEY REPORT *Continued from Page 1*

Translation services at public expense for Natives should also be established while testimony and oath taking should be allowed for Natives in accordance with their first language and traditional ways.

Response to the Cawsey report has varied, with Tom Siddon telling media that there is "obviously a problem within our courts," and an "inadequate sensitivity to the culture and traditions in regards to misdemeanors or offences within their society."

Siddon said he was working with Justice Minister Kim Campbell on establishing a greater awareness of Native needs in the justice system, including looking at judges "who may not be sensitive to the customs and circumstances of that community."

Campbell, however, doubted the need for a separate Aboriginal court system, feeling instead that Canadian justice should be made to tolerate the needs of all Canadians.

Ken Rostad, the former provincial minister responsible for Native affairs, was quoted in the *Edmonton Journal* as saying that he sees "no indication" of racism in the present court system.

Rostad said that the impetus of the Cawsey report was "to look and see what we could do to make it (the justice system) better for Native people."

Dick Fowler, Alberta's Solicitor General and now minister responsible for Indian Affairs, doubted the need for a separate Native justice system, and how many Native communities really wanted a court to be set up in their towns.

"What that does of course," said Fowler in the *Journal*, "is draw attention to the Native community. And where you have courts in a Native community then there's only going to be Natives in that particular courtroom."

Fowler said that changes would only be implemented "after a very deep consultation" with Metis and Native groups, and autumn would be the earliest for any government changes in response to the Cawsey report.

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JUSTICE ON TRIAL: Excerpts

Editor's Note: The following are excerpts from the Report of the Task Force on the Criminal Justice System and its impact on the Indian and Metis people of Alberta

The Aboriginal people and all levels of Government have concerns about the level of justice provided by the current criminal justice system to Aboriginal people. Unless more balance can be created, justice will remain elusive and discontent will continue.

We believe that to achieve harmony between the justice system and the Aboriginal people, they must be fully involved in any policy development, program planning and implementation and service delivery with respect to the criminal justice system.

The social problems experienced by Aboriginal people are a result of the socio-economic conditions of impoverishment they face. Alcoholism, poor health, poor education, dangerous and unsanitary housing and unemployment are symptoms of powerlessness. They are not the causes of it.

The criminal justice system can be made more sensitive to the needs of Aboriginal people. However, no meaningful and lasting change can be made to the involvement of Aboriginal people with the criminal justice system without an integrated and comprehensive approach to improve the socio-economic factors which contribute to the problems.

We believe that the imposition of the majority's justice system on the Aboriginal minority results frequently in unfairness and inequity. The reality or possibility of injustice is a legitimate reason for the improvement of the justice system by increasing its flexibility and examining and implementing alternatives.

Systemic Discrimination of Natives

In their Briefs, policing services in Alberta generally expressed the same response: we do not treat or police people differently on the basis of race, or: race is not a factor in policing functions. On the surface, this may seem satisfactory. However, it does not address systemic discrimination. Systemic discrimination involves the concept that the application of uniform standards, common rules, and treatment of people who are not the same constitutes a form of discrimination. It means that in treating unlike people alike, adverse consequences, hardship, or injustice may result. To help illustrate the concept of systemic discrimination in the area of policing, we will draw on examples from some of the communities we visited.

In a remote Aboriginal community serviced by a police detachment centrally located in a nearby municipality or township, an arrest and detention may cause greater hardship on the Aboriginal person than other similar arrests and detentions in the detachment area. The community of Peerless Lake is eighty kilometres from the nearest R.C.M.P. detachment which is located in Red Earth Creek. If an Aboriginal person from Peerless Lake is arrested and brought in, and exactly the same procedures and criteria are used as those applied to a resident in Red Earth Creek, the impact on the Peerless Lake resident will be unjust or unduly harsh. This is especially so because, regardless of race, arrested persons are released outside the detachment doors. For non–Aboriginals from Red Earth Creek, the procedure is not as harsh as it is for Aboriginals from Peerless Lake, who must make their way back to their community on their own, eighty kilometres away on a road that is at times impossible to travel.

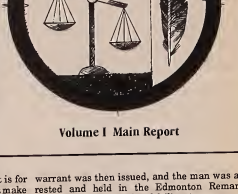
In an urban setting, systemic discrimination also emerges in policing situations. In one meeting, we were told the story of an Aboriginal man who was caught shoplifting a small item in Edmonton, and who was released with an appearance note. He returned to his community near Slave Lake. Not understanding the nature of the proceedings, and unable to afford to return to Edmonton, he failed to appear in court. A warrant was then issued, and the man was arrested and held in the Edmonton Remand Centre on the grounds of failing to appear in court. The man, we were told, spent over a month in remand awaiting trial.

It is clear that operational policies applied uniformly to Aboriginal people sometimes have unjust or unduly harsh results. The reasons may be geographical, economic, or cultural. However, it must be acknowledged that the application of uniform policies can have a discriminatory effect. This matter must be addressed by scrutinizing closely the manner in which policing currently takes place.

Continued on page 5

Justice on Trial

Report of the Task Force on the Criminal Justice System and its Impact on the Indian and Metis People of Alberta



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NATIVE AFFAIRS

JUSTICE ON TRIAL: Excerpts, Continued

The Courts and the Native People

As the Task Force travelled through Alberta for almost a year to seek information on the criminal justice system, we heard very little criticism of the courts.

The false sense could easily have been created that no problems exist with respect to the courts.

...The absence of direct criticism of courts is understandable. Direct criticism is not the way of the Aboriginal people. Aboriginals are, by nature, non-confrontational. However, across the country, their mood has changed, as we saw at Oka, Quebec in the summer of 1990 and elsewhere. Today, the mood is one of being 'fed up' with Canadian institutions of government and law. For example, the false conviction and imprisonment of Donald Marshall, Jr. has brought the courts under very close, if guarded, scrutiny by the Aboriginal people.

...It is clear that Aboriginal people do not feel that their views are being considered adequately or that these views are applied in Alberta courts. To them, the "white" justice system is partial and unfair. Aboriginal culture is not reflected or appreciated in the "white" system of justice.

Aboriginal people seek justice by wanting the courts to appreciate and respond to their life experiences. To achieve fairness, everyone in the courtroom, from Judges to administrators, must become informed, involved and interested in the Aboriginal world view.

...It would be an error to assume that the participation of more Aboriginal people in the current criminal justice system or the setting up of separate tribal justice systems would provide complete answers. The burden of reform and change must fall on all parties involved. Aboriginals realize that the clock cannot be turned back to the time when they were nomadic family-centred people living in the bush or on the prairies and they are making enormous attempts to adapt to the realities of today. However, they want to do this by retaining as much of their culture as they can. They have, for hundreds of years, willfully rejected assimilation and resisted the efforts of church and state to force them into mainstream Canadian society. We see that resolve continuing.

It is the responsibility of both the dominant Alberta society and the Aboriginal population of Alberta to assist each other in finding the accommodations that will allow Aboriginals, as minorities with distinct cultures, to live in peace and harmony in the larger society.

Sentencing

Generally, Aboriginals are less likely to receive a probation release than they are to be admitted to a correctional centre. Much has been said about the incidence of alcohol problems in Aboriginal communities. It appears that such problems are dealt with by the criminal justice system without being viewed as symptomatic of larger, underlying problems. The courts do not appear to make use of opportunities to refer Aboriginals convicted of alcohol-related offences to treatment in the community.

When Aboriginal people proceed through the courts, they are also much more likely to receive sentences leading to admission to a federal institution. The total of admissions of federal offenders in Alberta increased by 25 percent between 1985 and 1989. Of these, non-Aboriginal admissions increased by 19.0 percent, while Aboriginal admissions increased by 37.3 percent. The year 1988 showed the most dramatic increase in Aboriginal admissions from the year 1985 with a 44.5 percent increase of Aboriginals, compared to 5.7 percent for non-Aboriginals.

Young offenders fare just as poorly as adult offenders. Their over-representation in the criminal justice system is even more dramatic than it is for adult Aboriginal offenders. Our data shows that the number of youths charged by police for 1986 to 1989 showed a 6.1 percent increase...

The overall statistics for young offenders show that in 1989, 34.9 percent of the 4,160 admissions concerned Aboriginal youth. This compares to 28.6 percent Aboriginal adult admissions to correctional facilities in Alberta in the same year.

In 1989, in Alberta, Aboriginal young offenders were "more likely to be admitted to a young offender facility than their non-Native counterpart." More specifically, 38.5 percent of Native young offenders were admitted to young offender centre facilities compared to 21.4 percent for non-Native young offenders...

Yet, while "the non-Native young offender sentenced admissions experienced an 8.0 percent drop between 1986 and 1989 from 827 to 761, with a maximum decrease in 1988 of 11.6 percent from 1986, Native young offender sentenced admissions recorded a consistent increase with the 1986 to 1989 with an overall 18.2 percent increase from 347 in 1986 to 410 in 1989."

It appears that the decreasing use of custody dispositions applies solely to non-Aboriginals. The rate of decrease is apparently slowed down by a simultaneous increase for Aboriginal young offenders.

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Canada

VIEWPOINT:

What Happens When Quebec Divorces Canada?

by David A. Tomlinson



As you may remember, there is a massive land claim pending in Quebec. As it is now becoming fairly certain that Quebec will soon become an independent nation, it is worth looking at what the separation of Quebec will mean to the Native people.

Quebec consists of two parts; the province, and the land claimed by the Natives. The federal government has, at the very least, a trustee relationship with the Native population regarding all Native lands, including all claimed lands.

The arrangements, contracts, treaties, trusteeships, and all other matters regarding Native lands are between the federal government of Canada and the Natives. They are outside the jurisdiction of the province of Quebec, and therefore the federal government cannot turn them over to a new, sovereign nation of Quebec. That would be giving away land the federal government does not hold clear title to; and that's illegal.

It is very unlikely that Quebec's present gambit of "negotiation ONLY with the federal government" on their sovereignty issue can succeed. For one thing, anything agreed to will be a change in the Constitution of Canada; and therefore, it MUST be ratified by the outer nine provincial governments. What hope is there that they will rubber-stamp an Ottawa–Quebec agreement? A dim one!

Most divorces start getting very bitter when the property settlement is being discussed, and that's likely to happen here. Almost certainly, the outer nine provincial governments will not agree to another Ottawa–bribing–Quebec–to–stay–in–Canada round. Any strange sovereignty–association settlement will be rejected by the outer nine. The separation will become total and final.

Quebec has painted itself into a corner; as you can see, it will probably end up as a foreign country, because it is quite impossible to give it the sovereign powers it desires and the unlim-

Continued on page 39

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MOHAWK TRIAL MUST RESPECT CULTURE

by Gene Smith

Canadians expecting a quick finish to the trial of several Mohawks involved in last summer's 11-week Oka stand-off may be in for a surprise. Owen Young, the lawyer who is co-ordinating the Mohawks' defence, predicts that the case, which may include debate over a constitutional question, will take anywhere from four to six months.

The first indication that this trial would be a drawn-out battle for the recognition of Native rights came on March 10, when Mohawks refused to swear an oath on the Bible. They demanded to be sworn in according to Native tradition.

The purpose of the hearing was to set bail for Ronald (Lasagna) Cross and Gordon (Noriega) Lazore, two of the key players in last summer's stand-off. Both Cross and Lazore were adamant about being sworn in by a Mohawk spiritual leader, and in the Mohawk language. Young said that he intended to "make sure every cultural issue was respected throughout the trial."



While Quebec Superior court Justice Jean-Guy Riopel conceded that the Mohawk oath was valid, the ceremony was disallowed because there were no qualified officers of the court that could administer it. The Canada Evidence Act states that only an officer of the court can administer an oath.

Defense lawyer Young and Justice Riopel later agreed that the Mohawks could make a solemn declaration instead of swearing the oath. The solemn declaration is a common option for witnesses who refuse to swear an oath on the Bible. "Some times the theory of law must give way to practicality," Young told the Canadian Press.

Young also stated that he intends to challenge the Canada Evidence Act later in the trial, claiming that it violates the Canadian Charter of Rights' guarantees for freedom of religion.

Cross and Lazore were released on $50,000 bail and confined to a London, Ontario reserve until their trial. Riopel also ordered the two men not to communicate with other Natives in the Oka area.

It has been seven months since the two were arrested, and a previous attempt at bail last fall failed. Another chance for bail was granted when Crown refiled charges with a preferred indictment.

Cross, Lazore, and another Mohawk, Roger Lazore, face a total of 59 charges as a result of the stand-off. Aggravated assault and possession of weapons were the primary charges.

The Oka stand-off began July 11 of last year when Mohawks barricaded roads to prevent the Oka Town Council from expanding a golf course onto Mohawk traditional lands.

MAX YALDEN HUMAN RIGHTS REPORT

by Brian Savage

Max Yalden's latest report to Parliament paints a depressing picture of wide-spread racism in Canada fueled by the economic downturn which allows "a breeding ground for racial prejudice" to flourish.

In almost every sector of society, racism is "alive and well" but Yalden told a news conference that he was not branding "the Canadian working man a racist."

The Human Rights Commissioner targeted the increased tension people feel when their livelihood is threatened as jobs disappear.

Again, Yalden called the concerns of Natives the prime matter in human rights terms. In fact, in his report, Yalden refers to the injustices which face the Native people as the Number One human rights issue in Canada. He maintains that solutions must be found to the problems facing Aboriginal people and that Canada's international reputation on human rights will continue to suffer until they are found.

"There are some very grave problems relating to the Aboriginal people in this country and we do not know our way out of the maze," he stated.

However, his call for a Royal Commission into Aboriginal affairs was rejected by Tom Siddon, Minister of Indian Affairs, who said that other "profound and important questions" on the future of the country, including "constitutional relationships" had to be looked at first.

The Mohawk stand at Oka was proclaimed "the greatest event of 1990," by Yalden and was "helpful" in focusing the claims of Natives into the white consciousness.

Other areas touched on by the report included criticizing the government for failing to protect Canadian people from discrimination on grounds of sexuality, political beliefs, mandatory retirement and previous criminal convictions.

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The draft EIA is available in your local library for review. For further information contact Chem-Security (Alberta) Ltd. 250-3742.

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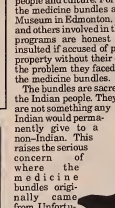
RESPECT FOR NATIVE CULTURE

by Joseph M. Kirman

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At times, it's easy to get angry about the attitudes some people have concerning Native people and culture. For example, the problem of the medicine bundles at the Alberta Provincial Museum in Edmonton. I'm sure that the curator and others involved in the museum's acquisition programs are honest people who would feel insulted if accused of possessing other peoples' property without their consent. Yet, this is the problem they faced concerning the medicine bundles.

The bundles are sacred to the Indian people. They are not something any Indian would permanently give to a non-Indian. This raises the serious concern of where the medicine bundles originally came from. Unfortunately, they were probably taken from their rightful owners without consent. In earlier years, many artifacts of Aboriginal cultures were taken without permission. This cultural pilaging could occur because the Native people were unversed in dealing with the majority culture's laws.



To go to the local police would be of no value especially if the "collector" (read *thief* from the Indians' view) claimed scientific or cultural reasons. Because there might be no criminal intent, the police could probably not act. This, of course, would have been a civil matter, and a civil court could have ordered the return of the artifacts.

But how could you expect Indians who might not even be able to speak English to know this? Unlike many tribal groups today who retain legal counsel, where would these Indians of an earlier generation get the money for a lawyer and lawsuit? Besides this, the attitude among many of the majority culture was and is, that Native artifacts are fair game for collectors.

The fact that precious or sacred items were stolen is not acknowledged as theft or conversion. One such artifact in the Provincial Museum is noted as having been "removed" by a particular collector; in spite of Indian fears that if the item was taken, evil would befall the Indians. In some cases, the alleged "collections" are claimed to be of help to the Aboriginal people. It is claimed that if the collectors hadn't taken these items, they might have been lost or destroyed. Sometimes, this may be true. However, if the danger of loss or destruction no longer exists why don't the museums do the honourable thing and return the items to their rightful owners?

This looting of Native cultural treasures is similar to the pillage of the Nazis in the Second World War. The art treasures of the occupied nations were taken, as well as valuable cultural items of the Jews. The latter items were to be put into a "museum of the Jews" for future generations to see what the "extinct" tribe of Jews were once like. Such a situation can only happen to a people whose nation has been weakened and cannot stop the looting of their cultural artifacts. This was the case of those in Europe during the Second World War, and this was the case of the Aboriginal people of North America until recent times.

Not only is there an attitude toward Indian culture—that its artifacts are there for the taking—but there is a horrendous and ghoulish one toward the remains of Indian people. In the name of the science of archeology, sacred Indian burial grounds are dug open and the bones of earlier generations of Natives are removed. This fascination with digging up the dead is, to this writer, immoral. Unless there is a pressing concern related to present human survival, the dead should be left to rest in peace.

Some years ago I saw a skull in a private museum located in the vicinity of Drumheller. The skull was noted as being that of an Indian. When I complained to the person in charge about displaying human remains in this way, I was told that "No one ever complained about this before." Well, now there was a complaint. Would they have dared to exhibit the skull of a long dead Jesuit missionary for the morbid curiosity of their patrons? I imagine the outrage that such an action would cause. But the remains of an Indian, perhaps the loved kokum or honoured kemosome of a large one child, is seen fit to be treated in this manner, as if it were the bones of some animal rather than that of a human being.

It's easy to get angry reflecting on these

Continued on Page 9

Alberta

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B.C. CHIEFS SHOCKED AND ANGRY

by Deborah Shatz

Native leaders are reacting to the British Columbia Supreme Court judgement that the province's Indians have no Aboriginal land rights or title, with shock and anger. Most consider the ruling to be a blatant attack on their culture.

At a news conference in Vancouver, Native leaders addressed a stunned and sometimes openly weeping crowd of about 200 people.

"It's nothing short of a declaration of war on the Aboriginal way of life," said Ernie Crey, vice-president of the United Native Nations. He added that although they had not predicted a total victory, they had expected a positive ruling on such issues as fishing rights and land management. "We were shocked. There was utter disbelief when the judgement was summarized."

Crey stated that he anticipated confrontations "almost immediately" with "vigorous challenges" over such items as "Crown control over the fisheries." The Gitksan and Wet'suwet'en people will not "back down" he affirmed and "that spells confrontation."

Joe Mathias, Chief of the Squamish said that the decision is "truly a document that stands on racism." He considers the ruling to define the Indian people as "no better than animals in the forest." "Do not abandon the Aboriginal people of British Columbia," he said, "We are all tied to the land. Without the land there is no family and we are looking into a void."

Bill Wilson, Chairman of the First Nations Congress said, "the moral fibre in this province was tested and came up lacking... we are still in a colonial racist relationship."

He claimed that the decision by B.C. Chief Justice Allan McEachern "made absolutely no sense." He called for the Native people to "stand up on our own two feet and take what is ours." Wilson reminded the crowd of his earlier statements suggesting that the Indians should have killed the white people when they first arrived. "You know my feelings on what we might have done," he told the crowd, "They are going to have to learn. Either that or they are going to end up choking on their own excrement... and pollution."

Larry Pootlas, a Nuxalk chief likened the situation to apartheid, saying that when he heard the ruling "I thought I was in the wrong country, I thought I was in South Africa."

Chief Ron Ignace of the Shuswap Nation Tribal Council referred to the judgement as "brutal" and said that it "paves the way for heightened political dissension in Indian Country throughout B.C."

The Okanagan Tribal Council called the ruling "brutal and hostile."

Hereditary Chief of the Gitskan and Wet'suwet'en Jim Angus cautioned the Native people about confrontation. He told the crowd that "violence is not the answer... we will come out of this a winner even if it takes fifty years from today."

President of the Union of B.C. Indian Chiefs Saul Terry labelled the decision as a "travesty of justice." He described the court ruling as "so offensive" that it would "strengthen support in the general public for Aboriginal rights and a just settlement of the land question."

RESPECT FOR NATIVE CULTURE Continued

examples of injustice to Native people. But there are things that can be done. The object is not to fight the problem, but to solve it.

The first problem is dealing with the return of Native artifacts from museums and private collections. Where it is obvious that the items were ones that would not be sold or given away, such as a medicine bundle, there are three approaches. The first is getting a legal opinion whether or not criminal charges can be laid against the current "owner" of the item for possession of stolen property. The second, is whether a civil lawsuit for conversion of property could be successful. In either case it is necessary to have a lawyer, be able to prove original ownership, and that the item was stolen or taken without consent. Here is where experts in the disciplines of anthropology, sociology, archeology, and history might be of help in backing an Indian claim for the property, especially the claim that the property would have had to have been taken without the consent of the Native owners. Most universities in Canada that have Native studies programs or Native culture specialists would probably have the needed experts.

The third way of dealing with possessors of Aboriginal artifacts such as a museum, is to seek a legally binding co-operative agreement for the use of the items by Native people. This is with the understanding that the present holder will not sell or trade these artifacts, that any public display of the materials must be in a way considered respectful by the Native elders, and that the artifacts may not leave the museum premises without Native permission. The benefit of this agreement is that, as part of public education about Native people and culture, it may help to foster respect for Native people and culture, and that it avoids a costly court fight.

The next problem is that of respect for the remains of the Indian dead. Where there is needless and disrespectful use of Native remains, a complaint, both oral and written, must be made to those in charge of the display or activity. There is always the possibility of public education through dignified protests, and the lobbying of politicians. You never know where your friends are until you let people know you have a problem. Where this fails, then recourse to legal action can be taken. Here is where lawyers hired by tribal groups can be put to good use.

The final problem is that of disrespect toward Native people in general. This is a difficult area to deal with because it involves prejudice. In the long run, it is up to the majority culture, especially their teachers, to educate the population to respect the rights and cultures of others. This should be occuring in schools today, and in keeping with the social studies curriculum of Alberta. In the short run, it is also necessary for the Native person to be aware of his or her legal rights and how to have them enforced.

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REACTION TO B.C. RULING

by Brian Savage

Indian Affairs Minister Tom Siddon calls Chief Justice Allan McEachern's decision rejecting the Gitksan-Wet'suwet'en claim to 57,000 square kilometers of land a "very profound, thoroughly researched judgement." Native critics have condemned the decision as racist and an assault on Native culture.

"I believe he is dead wrong," declared Dene Nation Chief Bill Erasmus, referring to Justice McEachern's ruling.

Erasmus, whose Dene Nation faces a complicated legal battle of its own over land claims in the Western Arctic, noted differences between the B.C. claim and that of his own people.

"We are people who are party to recent treaties. We have a different historical background and relationship with Canada, but clearly the judgement will have some bearing on what happens with Aboriginal people right across Canada."

Erasmus called on McEachern to resign for his "paternalistic, condescending " remarks, and for ignoring five earlier court cases which affirmed Aboriginal land claim demands.

The decision, 400 pages long, delineates Native "use rights" on the land.

Siddon stated that the ruling has given "new guidance as to the provincial government's obligation to be a full and committed party to a process of reconciliation," and feels that the process of negotiation in such areas as self–government and land claims, may move quicker now with "clearer guidance in order to focus and direct the process."



Ontario Vice-Chief of the Assembly of First Nations, Gordon Peters, told the House of Commons Committee on Aboriginal Affairs that the B.C. land claim should now go to the Supreme Court of Canada in order to save time and money since it will inevitably reach the highest court and Natives fear losing even more land resources in the meantime.

Lubicon advisor Fred Lennarson said that the B.C. decision "did not surprise" the Alberta hand since they are "very experienced in the operation of Canadian courts."

Lennarson was confident that the decision would not set a precedent for the Lubicon who face "quite a different situation."

Lennarson observed that if the Lubicon experience "was taken seriously, the Canadian courts don't represent any kind of independent judiciary, merely an extension of the political process."

According to Lennarson the Lubicon have always faced "retroactive court decisions" and Supreme court judges who decline to hear their court case, retire—and accept positions on the boards of oil companies.

Lennarson noted that if the B.C. band appeals to the B.C. Court of Appeal, they will be facing Justice McEachern again, since he holds that position.

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MEADOW LAKE TRIBAL COUNCIL CELEBRATES SIGNING OF SELF-GOVERNMENT FRAMEWORK AGREEMENT

The First Nations of the Meadow Lake Tribal Council has recently signed a framework agreement to begin self-government negotiations. "This agreement represents the start of a long–awaited process directed toward achieving recognition of our right to govern ourselves as well as a definition of our new relationship with the federal government" said Chief Percy Derocher on behalf of the Meadow Lake Tribal Council and Meadow Lake First Nations. "The involvement of our membership has been central to this agreement and they will continue to be involved in the important discussions that lie ahead."

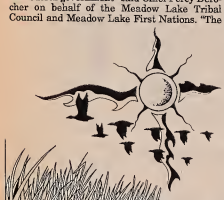
Over the next year, negotiations with Ottawa will focus on subjects such as legal status and capacity, membership, structures and procedures of government and community constitutions. Among other topics, the Meadow Lake Tribal Council also proposes to negotiate agreements on lands and resources, financial arrangements, education, health care, business and social development.

While the immediate objective of the Meadow Lake Tribal Council and the federal government is to arrive at an agreement–in–principle on these matters, the general aim of the community is to have its own form of government recognized in Canadian legislation.

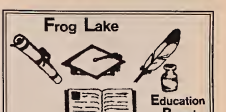
The Meadow lake district covers a large geographical area in northwestern Saskatchewan. Within this district are the nine participating First Nations of the Meadow lake Tribal Council:

Big "C", English River, Makwa Sahgaihean, Buffalo River, Flying Dust, Turnor Lake, Canoe Lake, Island Lake, Waterhen Lake.

The approximately 6,000 members of the Meadow Lake Bands are the original descendants of the Cree and Dene Indians who traditionally inhabited the area.



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MUSKEG LAKE PROPERTY TAXATION BY-LAW APPROVED

A property taxation and assessment by–law for the Muskeg Lake Indian Reserve in Saskatchewan has recently been approved. The by–law will enable the band to exercise taxation powers over band property located within the city limits of Saskatoon.

Known as the "Sutherland Property," this parcel of land covering some 11 hectares was obtained by the Muskeg Lake Band as partial fulfilment of its overall treaty land entitlement claim. In November 1988, formal agreement between the band, the Government of Canada and the City of Saskatoon completed the transfer.

The Muskeg Lake Indian Reserve submitted their taxation and assessment by–law to the Indian Taxation Advisory Board for review in December 1990. This independent board is charged with: providing advice, guidelines and standards for bands on by–law development, ensuring that the interests of taxpayers and others affected by band taxation activities are taken into account; and recommending by–laws for the approval of the Minister of Indian Affairs and Northern Development.

The land zoning for the Sutherland Property is presently designated as "light industrial," ideal for the band's intended use for office and warehouse development. Forty–nine serviced lots are expected to be available for lease shortly. Currently, the only tenants on the property are a band–controlled development company and an Indian consulting firm.

Formal approval of the taxation and assessment by–law complements an agreement negotiated in 1988 with the City of Saskatoon by the Muskeg Lake Indian Band. This agreement made provision for the band to levy its own taxes, from which payment was in turn made to the City of Saskatoon for the provision of sewer and water, land services and related care, as well as ongoing services such as street lighting, fire and police protection and ancillary services.

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ALBERTA NATIVE JUSTICE TASK FORCE RELEASES REPORT

by Jeff Morrow

A joint–government task force has determined that Alberta's Native people fall victim to racism and discrimination whenever they face the criminal justice system. In their recently released 400–page report, the seven–member panel concluded that all facets of the Alberta legal system conflict with Native culture. And they recommended sweeping changes to the way Aboriginal people are treated by the courts.

Surprised? Alberta NDP Native Affairs critic Bob Hawkesworth isn't. He said there was little choice but to attack the system in light of the high incarceration rate among Natives in Alberta. He just doesn't approve of the way the study was conducted.

Hawkesworth said the federal/provincial task force should have spent more time looking at why Natives commit crimes in the first place. "Until the root causes are looked into, there's going to be an unacceptably high number of Natives going to jail," he said.

"The report shouldn't be a surprise to anyone who's watched the system work over the years. But what's missing is discussion of low income and people growing up in poverty (on the reserve)", he said.

The year–long probe, headed up by Alberta Court of Queen's Bench Justice Robert Allan Cawsey, ended with some scathing remarks about court treatment of Natives, and how Native offenders are whisked away to jail more easily than non–Native offenders.

According to Solicitor General department figures, about 31 percent of prisoners in federal and provincial jails in Alberta are Native, while Natives make up only four percent of the population.

Among the 338 recommendations: the establishment of all–Native provincial courts; the creation of an Aboriginal advocate to monitor complaints against police; ensuring Natives around-the-clock access to legal representation; hiring more Native correction and parole officers; giving Native elders access to Native prisoners for spiritual counselling; and taking lawyers and judges to cultural events on the reserve.

The task force, set up last year by the Department of Indian Affairs, Alberta Solicitor General and the Indian and Metis Associations, probed the impact of the criminal justice system on Native people. Even at that time it came under fire by elders and Aboriginal lawyers for having vague terms of reference.

The Alberta task force report comes on the heels of a similar report in southern Alberta issued by Justice Carl Rolf who conducted a two–year investigation into the treatment of Blood Indians by Cardston R.C.M.P. Only Rolf said the severed relations stemmed more from ignorance of Native culture by R.C.M.P. officers than from racism.

The Blood Indians demanded the probe as a result of complaints against the police and the way they investigate criminal cases involving Indians.



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ROLF REPORT LACKS SUBSTANCE

by Brian Savage and Deborah Shatz



Members of the Blood Tribe are fairly disappointed with the outcome of the $3 million inquiry which focussed on the deaths of 105 of their band members.

Band Councillor Kirby Manyfingers told *Alberta Native News* that although the report filed by Assistant Chief Judge Carl Rolf "contains some positive recommendations" the initial reaction of the Blood Tribe is that it "doesn't have a whole lot of substance."

Manyfingers feels that Judge Rolf took a "conciliatory approach" to his conclusions which were "too diplomatic." He explained that the inquiry itself "got to be quite adversarial between the tribe and the R.C.M.P.," but Judge Rolf "didn't make any strong statements one way or another."

While Judge Rolf's report was released the same day as Justice Cawsey's report on Natives and the criminal justice system, Rolf states that he found "no conscious bias or racial discrimination evidenced in the treatment of the Blood Indians" by Lethbridge city police and the R.C.M.P. The report makes 36 recommendations, including the creation of a Native police commission and new initiatives for greater understanding and communication between the public, police and Natives.

As well, the report cautions the police and pathologists who report deaths by alcohol as slowing down investigations.

"Assumptions about alcohol," says Rolf, "were made in certain sudden deaths that hindered full and objective reviews by police forces, medical examiners and pathologists."

Rolf's report takes aim at ignorance on the part of police for mistakes or misunderstandings that may have taken place while finding no evidence that Natives may have been beaten by police forces.

The report, which took two years and almost three million dollars to complete, centered on complaints by Blood Indians over the deaths of over 100 Natives on the reserve. The scope of the report extends back ten years to the Cardston blockade which left hard feelings between Natives on the reserve and people in such nearby towns as Cardston, Fort Macleod and Lethbridge.

The 300-page report states that while police "showed cultural insensitivity and paternalism toward the Indians," it was not based on "a conscious bias on the part of police officers, but rather on a basic lack of cultural knowledge about the Indians."

Of all the deaths he investigated, Rolf found only one example of serious police mishandling of evidence, and that was the November 1986 disappearance of Travis Many Grey Horses whose remains were found four months later in the Oldman River.

Police forces suffered jurisdictional misunderstandings and communication gaps which resulted in poor investigative reports in some cases and "unnecessary delays and frustration."

Councillor Manyfingers said that the band leadership would be studying the report and are planning to meet with Commissioner Rolf within the next month to discuss his findings. But their first reaction is "we're not very happy with it."



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FAMILY VIOLENCE VICTIMS RECEIVE HELP

by Guy Saddy

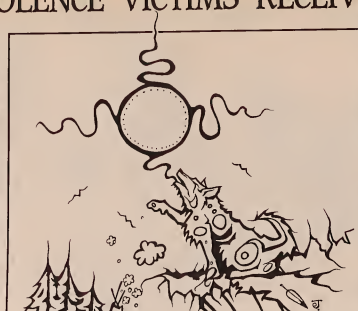
Specially trained police volunteers will be assisting the Edmonton City Police in following up incidents of family violence. The volunteers—called "advocates"—are part of the Victim Services Unit of the department.

The Victim Services Unit has been operating since 1979. But in the wake of the provincial government's recently passed Family Violence Initiative, their role has changed. "As a result of the Family Violence Initiative, we've taken on a new responsibility," said Sgt. John Fairweather, officer in charge of the unit.

Before the initiative, the unit's participation in family violence matters was selective, but now all the incidents are followed up by a telephone call within one week. "In the case of family violence, we follow up every (incident)," Fairweather added.

The Family Violence Initiative was introduced by the Solicitor General's Department in the fall of 1990, and is intended to provide a tougher approach to dealing with the problem.

The advocates are under the direction of three full–time paid co–ordinators who train the volunteers. Training consists of several phases: "When they join we put them with an experienced group... (then) they go through a four–day basic training program, kind of a boot camp," said Fairweather. The co– ordinators also hold a monthly session dealing with techniques such as CPR.



There are between 100 and 120 advocates currently working through the Victim Services Unit. According to Fairweather, police attend about eleven family violence calls a day.

In a related development, a Sherwood Park women's shelter will receive additional funding but will not expand its bed space. $40,000 will be transferred to A Safe Place shelter from a less busy Medicine Hat facility. But Heather Richards, executive director of the shelter, said that the funding will be used to pay for seven beds already in operation for a year.

According to Richards, the shelter has a 32–bed capacity but the provincial government had only provided enough funding for 25. Richards told the *Edmonton Journal* that she operated the seven extra beds with money collected through community fund–raising. Richards praised the government for channelling the money to the Sherwood Park shelter, saying the decision was "responsible."



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EDMONTON SETS UP ABORIGINAL COMMITTEE

by Brian Savage

A new committee, to be called the Edmonton Aboriginal Affairs Representative Committee, has been proposed for approval by the city council.

Edmonton, according to census figures, ties with Winnipeg for having the highest percentage of Natives living in a Canadian city—five percent.

Members of the committee include the Mayor, Jan Reimer, and the President of the Indian Association of Alberta, Regena Crowchild.

The committee will study all areas of the city that impact on Natives.

A report by the Edmonton Social Planning Council paints a bleak picture of Natives living in the city with high rates of murder, imprisonment and poverty.

"Half live on incomes below the poverty line. They endure eceptionally high rates of unemployment."

The report goes on to state: "Their children are apprehended and their parents incarcerated seven times more frequently than the rest of the population. Most live in the poorest parts of town, where overcrowding and violence are commonplace."

This echoes many statements in the Cawsey Report; when they looked at



the conditions Native youth faced, they described the following: "a lack of educational opportunities; a lack of employment opportunities; extremely poor living and housing conditions; family breakdown; physical and sexual abuse, and alcohol and drug abuse; and a generally recognized cultural identity problem."

The Cawsey report went on to warn that Native youth face "little chance of improvement unless concerted action is taken by a concerned government."

ERASMUS WON'T RUN FOR RE-ELECTION

by Deborah Shatz



Georges Erasmus

Georges Erasmus, Chief of the Assembly of First Nations, has announced that he will not take part as an incumbent in the upcoming Assembly elections. His retirement will end a six-year era as National Chief of the Assembly which represents status Indians across the country. Chief William Montour of the Six Nations Reserve in Ontario has declared his intention to run for the office. Other possible candidates are Ovide Mercredi, Manitoba's representative to the Assembly of First Nations and Phil Fontaine, the leader of the Manitoba Assembly of First Nations.

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FORUM LOOKS AT PLIGHT OF EDMONTON'S NATIVES

by Dale Stelter

On Friday, March 15, the Edmonton Social Planning Council hosted a noon–hour forum dealing with the problems faced by urban Natives in Edmonton.

Jonathan Murphy, executive director of the Edmonton Social Planning Council, presented a paper entitled "Edmonton's Urban Natives: An Uphill Struggle for Survival."

Murphy noted that of Canada's large cities, Edmonton and Winnipeg have the largest concentration of Native people, at about five percent. The relative youth of Edmonton's Natives, plus an influx of employment–seeking young Natives from rural communities, suggests that the city's Native population is likely to grow rapidly in the upcoming years.

However, Murphy stated, "Edmonton Native unemployment rates are more than double those of the general population." As well, income levels for Natives are well below those of the general population, with just under half of all members of Native–led families living in poverty, compared to one–sixth of the total population.

Murphy indicated that, as in all societies, "a combination of relative poverty and exclusion from mainstream society" leads to additional social problems for urban Natives, such as poor housing conditions, and over–representation in correctional systems.

Murphy's paper also included a number of recommendations, centering around the improvement of social services available to Edmonton's Natives, and an increased voice for Native people in how those social services are delivered.

The forum also included a presentation by Jackie Fiala, who works with Native youths at Edmonton's Young Offenders Centre (YOC). She indicated that many youths entering the YOC do not identify themselves as Native, because they have learned, while living in the mainstream society, that it is easier to survive by denying their heritage. Thus, while some statistics show that 35 percent of the youths at the YOC are Native, the figure may run as high as 60 percent.

Fiala emphasized that programs must meet the needs of Native youth before and after release from correctional institutions, rather than define the expectations upon those youth. However, many of the programs are geared to the philosophies of the dominant society, and are also mainly administered by non–Natives.



Rupert Arcand, a 39–year old Native, also gave a brief talk, in which he emphasized that Natives are being told that "we are not fitting into a life that we don't view as the way life should be." He told the forum participants, who were predominantly non–Natives, that Native people are losing their traditions, and thus cannot teach those traditions to their children. Arcand also emphasized that finding solutions begins with Natives and non–Natives coming together and listening to each other.

During the discussion period, Jackie Fiala indicated that in general, correctional institutions are now increasing the availability of Native cultural programs to Native inmates. These programs, which are essential in building self–esteem, include sweetgrass ceremonies, sweatlodges, and visits from elders. She also indicated, however, that some elders still do not trust the correctional institutions, because aspects of Native spirituality were outlawed in the past. As well, many of the programs remain overly structured and rigid.

A significant portion of the discussion centred around the need for non–Native Edmontonians to become more informed about the plight facing the Natives, the factors behind that plight, and the necessity of providing programs that are directly geared to the needs of Natives.

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NEWSBRIEFS

G.S.T. A PROBLEM FOR WETASKIWIN BUSINESSES

Confusion over the Federal Goods and Services Tax has led to a misunderstanding between Wetaskiwin and Ponoka businesses and Hobbema Natives.

Ron Noel, president of the Wetaskiwin Chamber of Commerce, says that there is "a lot of confusion over how the (G.S.T.) is applied."

At the crux of the issue is how the G.S.T. affects status Indians. The laws that state when status Indians must pay the tax, and when they are exempt, are "complicated" according to Donna MacPherson, an interpretation expert with Revenue Canada. Further complicating matters is the fact that the tax can be applied inconsistently, depending on the circumstances of the sale.

"Some of the bands even refuse to deal with places if they charge the G.S.T." said Noel.

Rumour of a boycott of Wetaskiwin and Ponoka businesses by Hobbema Natives appeared in the *Wetaskiwin Times*, March 19, and fanned the flames enough that the businesses and Natives got together to discuss the problem.

"We've sent a delegation to the Ermineskin Band and to the Samson Band, and we've already had one workshop on the tax and are planning another," said Noel.

He added that "both communities have to get along, hold meetings and such. We have high regards for Hobbema Natives. The easiest solution to this whole mess would be if they (the federal government) issued Tax Exempt Cards."

LONEFIGHTER GRANTED BAIL

Lonefighter Society leader Milton Born With A Tooth has been granted bail by a Calgary Court of Appeal. He is appealing his March 5 conviction on six weapons charges that resulted in an 18-month sentence.

The charges were made following a confrontation between the Lonefighters and R.C.M.P. in September of 1990. The Lonefighters, a militant group of Peigans, had worked for over a month to divert water from the Oldman River in an attempt to stop construction of the $353 million Oldman Dam. The Peigan believe that the Dam will destroy sacred ceremonial ground and damage the vegetation on their reserve.

MOBILE NEEDLE EXCHANGE STARTS IN EDMONTON

A mobile needle exchange unit will be operating in Edmonton next month in an attempt to increase access for intravenous drug users who are Aboriginal.

The unit will be staffed by a Native Outreach worker and will be equipped with syringes, condoms and sterilization kits for used needles. Areas of the city targeted by the mobile will be Jasper Place, Cromdale, the Beaver Hills House Park and 107 Avenue by 109 Street.

The federal government is contributing $197,000.00 to the National Association of Friendship Centres (NAFC) for the development of this national HIV/AIDS prevention project.

The initiative is in keeping with a recent recommendation from the Joint National Committee on Aboriginal AIDS Education and Prevention (JNC) that "condoms and needle exchange programs be readily available and easily accessible to Aboriginal people." The JNC was established in 1989 to research and report to the Minister of National Health and Welfare on the issue of AIDS as it effects Aboriginal people in Canada.

The first phase of this initiative will begin in Edmonton and is aimed at improving Native peoples' access to the needle exchange and condom distribution program currently operating at the Boyle Street Co-op.

The NAFC is adding the mobile distribution unit to the existing Edmonton program. The NAFC involvement in this project began in March of 1991 and the federal funding will enable NAFC to continue operating the project through to July 31, 1992.

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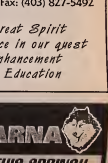
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The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Jack Newman at 927-3416 or the Northern Development Branch in Peace River at 624-6274 for assistance

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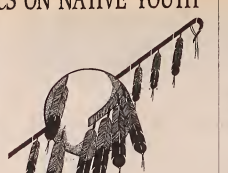
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Cawsey Report: STATISTICS ON NATIVE YOUTH

Excerpts from *JUSTICE ON TRIAL*

The following statistics refer to Indian youth. Similar statistics were not available for Metis, but we have reason to believe that there is little difference.

- The Indian birthrate is two to three times higher than the non–Indian birthrate. This means that, in the next eighteen years, the proportion of Indians coming into contact with the criminal justice system could increase considerably. From birth to age 14, the percentage growth in birthrate is projected to increase by 39 percent between 1987 and 2011. The increase for those between the ages of 15 to 19 is projected to increase by 50.4 percent;
- There is a 30 percent chance of an Indian being born in a single parent family, compared to 12 percent for non–Indians;
- The infant mortality rate among Indians is four times higher than it is for non–Indians;
- An Indian mother will have at least twice as many children as a non–Indian mother — an Indian child's life expectancy is ten years shorter than that of a non–Indian child;
- There is a 50 percent chance that the Indian child will not complete grade nine, compared to a 10 percent chance for a non–Indian child;
- The Indian youth has a 10 percent chance of graduating from high school, compared to 43 percent for a non–Indian youth. It has been suggested that an Indian youth is more likely to go to jail than to complete high school;
- There is one chance in three that Indians will be unemployed for most of their life. If they are employed, it will probably be in a manual capacity, and it will be seasonal or short–term work;
- It is thirteen times more likely that an Indian will live in a crowded home (which is defined as more than one person per room);
- An Indian is ten times more likely to die of tuberculosis than a non–Indian. Between the ages of 5 and 14, the rate of tuberculosis is 27 times that of non–Indians;



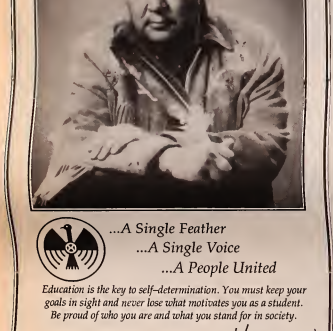
- An Indian is five times more likely to commit suicide than a non–Indian. In one area of Alberta, the rate is significantly higher;
- Indians are eight to ten times more likely to suffer from a sexually transmitted disease during their life–time than are non–Indians;
- There is a 35 to 40 percent chance that an Indian will suffer from alcohol abuse, and a 20 to 25 percent chance of suffering from drug abuse;
- An Indian is susceptible to hepatitis, gastro–intestinal and respiratory infections, diabetes, all forms of heart disease and cancer at a much higher rate than a non–Indian;
- An Indian is three times more likely to die as a result of an accident, violence or poisoning than is a non–Indian;
- An Indian is three times more likely to be committed to a young offender centre than is a non–Indian.

In the year ending December 1989, 1,451 Aboriginal youths were committed to young offender centres. Thirty–six percent of the young offenders of the centres' populations were Indian or Metis.

GRAVE CONCERN ABOUT YOUNG OFFENDERS

Editor's Note: The following is an excerpt from the Report of the Task Force on the Criminal Justice System and its Impact on the Indian and Metis people of Alberta, March 1991

The Task Force has been struck by the plight of many young offenders who have been touched by the criminal justice system. In particular, we have grave concerns that young offenders are being charged with trivial offences and jailed for long periods of time before trial, solely because there is no other place for these young people. For example, we are advised that a young person was charged with failing to pay a C–train admission fare and was retained in a young offenders' centre for a number of months pending trial. There were no family members or friends who were willing to accept responsibility for the young person and no social service agencies to provide support. We have been told that social service agencies divorce themselves from responsibility when a young person comes into contact with the criminal justice system. In view of the general failure of foster home placements for Aboriginal youths and the lack of family support, the Task Force finds it profoundly unreasonable that social service agencies should allow corrections to assume responsibility for youths. We find this a deplorable situation, one which is in urgent need of change, and for which better alternatives must be developed.



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EDUCATION AND HERITAGE

The Key to Self-Reliance

NEW PROGRAM FOR NATIVE STUDENTS

by Brian Savage

The Otenegan program promises, like its name, a new future for the students who are lucky enough to take it.

First started last year at St. Joseph Catholic High School in Edmonton, the program is unique in the Catholic and public sector school boards.

According to Linda Fleury, a counsellor at the school, the program was devised to slow down the dropout rate that claims so many Native students.

"There is a large population of Native students who attend this school and we were worried about losing too many of them, so we put this program into place."

Started last year, the program begins with those entering Grade 10 and the students stay for at least one full semester and may choose to continue for a second semester.

"They have the same Native teacher in the morning and then are integrated into the regular high school in the afternoon."

Unlike the first year when students of different abilities were pulled into the program, a stricter criteria has now been developed.

"Students must be Native and be able to complete the general high school program," says Fleury. As well, there are no special programs for those with disabilities, for instance, and all candidates must pass a personal interview with Fleury or the teacher.



"That way we get a feeling where the kids are at and what they're looking for," explains Fleury.

Regular courses the students take in the first semester include science, reading and personal living skills, and English and math in the second semester, all regular Alberta Education curriculum, while the special projects contain the Native focus.

"We allow them some input in the areas they would like to get into," says Fleury.

Some topics covered have included treaty rights, Native literature discussions, Native theatre, alcohol and its effects on Natives, Natives in the justice system and other interest areas such as camping. Plans currently include a possible camping trip to Head-Smashed-In Buffalo Jump.

Resource people are provided to talk to the students so they gain added insight into the topics.

Fleury calls the program a success with a small dropout rate and notes that part of its achievement lies in its small numbers, as enrolment is kept to 22 students.

After the program is finished the aim is for the student to enter Grade 11 in the regular mainstream of the high school with a better understanding of his or her Native background.

Eventually the program may lead to a Native education centre in the school for all Native students to access for whatever they want, information or simply to relax in a lounge.

Fleury does admit that the program is new and is still being modified.

"It's never been done before in the Catholic school system at the high school level. We lose Native students because of the size of the school, approximately 1700 students and if you're one student from out of town or alone it can be pretty scary. They need to know people out there will take active interest in them."

"It's a real jump," adds Fleury, "between Junior High and Senior High."

The attitude at the high school level is one where the students are considered old enough to know where they want to go with their education but the size of the school cuts down personal involvement and that, thinks Fleury, "is devastating for our Native students, they get lost more easily, so this program was started."

If the student goes on to do well in school, Fleury feels that it is a measure of success for the program.

Currently funded by the Catholic school system, Fleury expects that even with possible funding cuts the high school would still be able to continue with the program.

Educational Awards Program for Natives

NOVA Corporation of Alberta will be presenting Educational Awards in 1991 to qualifying Albertans of Native ancestry.
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Further information and application forms may be obtained by contacting the institutes listed above or:

Native Affairs Department,
18th Floor
NOVA Corporation of Alberta
P.O. Box 2535, Postal Station M
Calgary, Alberta T2P 2N6

Telephone: 290-7882

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The school offers a strong Division IV (Grades 10 – 12) program and has, through the years graduated many Native students who are currently successful in many professions. In addition to the academic program, BIEC offers Industrial Arts, Home Economics, Work Experience and a varied Sports Program. Living accommodations include a residence, senior student housing and, in some cases, students are boarding out and attending school.

For more information, please call:
Christine Derocher, Student Counsellor
Beauval Indian Education Centre
(306) 288-2020

You may also speak directly with the administrative staff of the same number

ELIJAH HARPER HONOURED AT GALA EVENT

by Nick Michaels

"All the world was watching what happened during Meech Lake. It was a team effort but the courage it took to say no was Elijah's alone. He gave us a new sense of pride, dignity and respect. Elijah did this for all of us and all Canadians."-Phil Fontaine, Leader of the Assembly of Manitoba Chiefs.

Phil Fontaine made the above remarks at a gala event which was held recently in Winnipeg to pay tribute to Elijah Harper, the New Democrat MLA from Rupertsland, Manitoba.

Audrey McLaughlin, the leader of the Federal New Democrats, added her words of praise saying, "Elijah has become what I think a true politician should be. He's a good role model for the old and the young. How many politicians can say that?"

Over 400 people attended the event to honour Elijah Harper for playing the key role in defeating the Meech Lake Accord. Other guest speakers at the affair included provincial New Democrat Leader Gary Doer, Jim Bear, Chairman of the Southeast Resource Development Corporation and Ovide Mercredi, the Manitoba member of the Assembly of First Nations.

Mercredi spoke of the importance of "what (Elijah) has done for Aboriginal people," and reminded everyone that the defeat of the accord "was to tell all the rest of Canada that the Aboriginal people of this country not only deserve recognition and respect but are tired of not meeting on equal terms."

Harper was visibly moved by the accolades and was greeted by a thunderous ovation when he made his address. He spoke in a humble and respectful manner thanking his family and his colleagues both past and present. He spoke highly of the nation–wide support he had received saying "if it wasn't for the Aboriginal people and their solidarity, I wouldn't have survived the pressure."

Harper spoke optimistically about the future saying, "As I travel across the country there is a great sense of Indian pride. For the first time we have raised the Canadian consciousness to the plight of Aboriginal people.

"We can be a very powerful voice in this country if we work together and have that unity and solidarity that was demonstrated this past summer."

RED DEER NATIVE FRIENDSHIP SOCIETY TEACHES LIFE SKILLS

by Guy Saddy

Funded by Canada Immigration and Employment Commission and sponsored by the Red Deer Native Friendship Society, a new program aimed specifically at job training for Natives is nearing completion of its first training period.

Al Machinski, co-ordinator of the project, is enthusiastic about the success of the program. "We're into week 24 out of 26 weeks and 12 out of 13 students will be graduating," says Machinski.

The program is targeted at Natives now on social assistance living in the Red Deer area. Areas covered include upgrading of basic academic skills, job search skills, life skills, training in basic employment skills and employment attitudes.

"Eighteen weeks are on computers and eight weeks are on-the-job training," says Machinski.

"We're happy with it and Native organizations are taking a look at it; the program is a benchmark for other education programs in the field."

The program looks to remedy what is considered the main problems a Native may face in gaining a job, such as education deficiencies which may include poor math and reading skills; low self–esteem which can also include a lack of confidence; poor work habits or a lack of work experience.

The program is meant for those who acknowledge they may have some of these problems and want to overcome them.

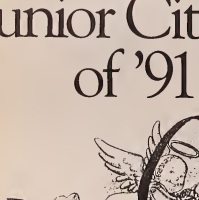
For those accepted, there is no cost and a training allowance will be available. Costs such as transportation and clothing will be looked at on an individual basis.

Applicants must make the commitment to attend classes for eight hours a day, five days a week. The main goal is to gain a full time job.

Machinski feels confident that the program will go on and gain in popularity.

"I've already got my second program prepared to take off on April 22," he says, "and a proposal in to the federal government for another year. It was their initiation test, so as long as we're successful I think we'll have funding."

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Who might be interested?
The Program is designed for people who want to learn more about aboriginal governments. It should be of special interest to people who work in or direct aboriginal governments and organizations.

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Specially designed courses are offered monthly on the UVic campus to accommodate students working full time in their communities. Support services include academic counselling, networking, tutoring and teleconferencing.

Is financial aid available?
The school works actively with students to help secure necessary financial assistance.
Scholarships and bursaries may be available.

Who is eligible?
Applicants for admission should meet regular University admission criteria, including completion of grade 12. Mature students with related work experience also are encouraged to apply.

How do I apply?
For information and application forms, contact:
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Administration of Aboriginal Governments
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UNIVERSITY OF ALBERTA INDIGENOUS LAW PROGRAM

by Jeff Morrow



The University of Alberta faculty of law department has adopted a new approach in attracting Natives to the legal profession. But the program's Native Director admits it won't be an easy sell in light of the current conflicts between Aboriginal culture and the Canadian system.

Mistrust and insensitivity toward Aboriginal traditions top the list of complaints against the Canadian judicial system, says Larry Chartrand, an Alberta Metis and York University graduate hired to promote the U of A's new Indigenous law program.

"It's going to be tough," he says. "We've never had a Native perspective. That's probably the major problem with law schools right now. We're starting from square one."

Chartrand's role is to make Native students feel comfortable about taking the courses. He's already anticipating problems.

Chartrand says the most difficult part of the project will be convincing Native students that the new U of A Indigenous law program is not a public relations gimmick of white society. "But hopefully, through more awareness, Natives won't feel unconsciously assimilated," he says.

There are currently nine Native students enrolled in the program, which is designed to create a link between the Native and non-Native law systems. Chartrand hopes to double Aboriginal enrollment by next year. "That's a hit optimistic," he says.

Chartrand, 28, says Native people have always been skeptical of the legal profession, primarily because Canadian law has had negative effects on their culture. "Law is a foreign Anglo-Canadian institution. It ignores Aboriginal concepts."

Canadian Native leaders have long maintained that Aboriginal communities recognize their own, unwritten laws which just don't mesh properly with the Canadian system. Law schools have never adopted a program designed to bring the systems to an equal level of understanding; that is until now. Chartrand's job is to bridge the gap between Native law students and their non-Native counterparts.

"It will take a fair bit of work. There's not a lot of written material (on Native law). We'll have to depend on the Elders, and the Native communities," he says. Chartrand is working on a course that will take law students to the Native communities for a first-hand view of Aboriginal culture. "It will be the first time in Canada that something like this is offered," he says.

Over the past few years the Alberta legal community has taken a sensitive approach toward understanding the Native concept of law. But Chartrand admits that some high-profile community cases involving Natives are making it more difficult for Natives to respect Canadian law.

While there are similar indigenous law courses offered at other Canadian universities, Chartrand views the Alberta project as a gamble for the U of A's faculty of law. "We're about one or two steps behind other provinces. It's going to be tough."

Alberta Native leaders are still reeling with anger over the Donald Marshall case that involved a young Micmac Indian in Nova Scotia who served 11 years in prison for a murder he didn't commit. And now there's a similar case pending in Alberta involving a Hobhema Indian who was convicted of murder in 1987. Striking new evidence of false testimony and a botched police investigation have fuelled the resentment of the Native community. But Chartrand isn't convinced that the new program is doomed to failure because of cases like these.

"There might be students who say 'to heck with it, we're not getting anywhere.' But others might say 'at least they're listening'," he says

There are 180 law students currently enrolled at the University of Alberta, out of 1,200 who applied. Chartrand believes the Indigenous program could bring the distinct societies closer together.

Canadian Bar Association member Diane Sokolyk agrees.

Sokolyk, director of the Native law section in Edmonton, says the U of A program could give the law community the boost it needs in dealing with Native issues. But she admits it's still an uphill battle.

The Native law section was created two years ago as a communications tool between Native and non-Native lawyers in Alberta. Sokolyk says this practice would be practical at the student level.

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Saskatchewan Indian Cultural Centre

GENERAL PHILOSOPHY

The philosophy of the Saskatchewan Indian Cultural Centre is based on the following principles:

1. AN INDIAN CULTURAL CENTRE

The Indian Cultural Centre is the servant of all Saskatchewan Indians in the area of educational and cultural enhancement. The Indian people themselves initiate policies and programs and they themselves wield executive authority over the institution.

2. PRIDE IN HERITAGE

The fundamental aim of the Centre is to develop in the Indian people a proud and positive self-image.

3. BRIDGING CULTURES

The Indian Cultural Centre considers it important to bring about an understanding and appreciation of Indian culture in the larger Canadian society.

PURPOSE:

The overall purpose or mission of the Cultural Centre is to revive and perpetuate Indian culture, traditions, history, languages, religion and all other aspects of the Indian way of life.

Indian cultures are unique to this land. The only place our Indian culture survives is on the Indian reserves. We have the right to be born and live as Indians.

Elders Program – Director – Angus Esperance

The Elders program ensures that an Elder is available to each district/tribal council/agency for various Indian functions, ceremonies and to counsel on cultural matters. We are also preserving the wisdom of the elders on audio and video cassettes and through books. The Elders also offer advice to the Indian governments and institutions.

Indian Languages Program – A/Director – Lt. Col. Pelly-Landrie

The Languages Program has four main objectives: promoting the retention and revitalization of Indian languages in Saskatchewan; promoting pride in, and respect for Indian languages; preserving the wisdom of the Elders; and collecting and storing information and resources related to the Indian languages. Our services include teacher in-servicing and program planning to help Indian bands achieve these objectives.

Library and Information Services – Director – Lynne Hunks

The Saskatchewan Indian Cultural Centre possesses one of the most comprehensive Indian library resource centres in North America and enjoys an international reputation. The mandate of the library is to provide accurate, timely information through books, periodicals and non-print material including video and film. The library also helps set up libraries at the band level. (Watch for evening openings commencing September 1990).

Technical Unit – Director – Ted Whitecalf

The Technical Unit is made up of the Graphics Department and the Audio Visual Department. The Technical Unit provides in-house services for the Cultural Centre as well as for the Federation of Saskatchewan Indian Nations and the Indian Bands of Saskatchewan. The Audio Visual Department helps bands script, video-tape and edit projects from pow-wow dancing to educational videos on treaty. Graphics designs posters, brochures, letterheads, business cards and books for Indian bands.

Curriculum Studies and Research – Director – Gail Bear

Curriculum Studies and Research produces curriculum guides and materials with Indian content and assists in the development of Indian curriculum. All materials accurately reflect the history, culture and values of the Indian Nations of Saskatchewan.

President Linda Pelly-Landrie

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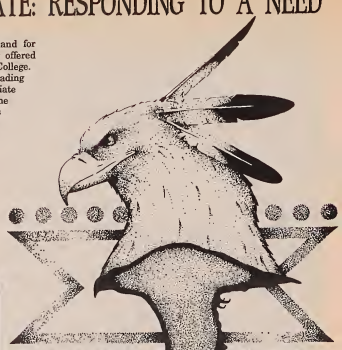
A new certificate program, designed to meet the increased demand for Native Staff in policing, corrections and related professions, is now offered within the Criminal Justice program at Lethbridge Community College.

The Criminal Justice Certificate offers students an intensive upgrading component with regular coursework at a pace and tempo appropriate to their skills and abilities. Students will be able to complete the certificate program in two years, taking a common core of courses in the first year, followed by a corrections or law enforcement emphasis in the second year. Upon completion, students have the option to meet the Criminal Justice Diploma requirements in a third year.

"As a Native student this new program has given me more options to pursue within the Criminal Justice program," says Lori Manyfingers of Standoff. "I can choose between law enforcement or corrections and graduate with a certificate or diploma."

Melody Scout, another student from Standoff feels this program can only improve relations between police and Natives.

"With all that has happened at Oka, and here in Lethbridge, more police officers are needed from the Native community."



Both Manyfingers and Scout agree the work is bard, but the encouragement they receive from band elders, instructors and fellow students helps.

"All of the support and our final goal of becoming police officers makes all the work worthwhile," says Manyfingers.

Certificate students are integrated into all parts of the Criminal Justice program. Potential students complete the same screening process and all students attend the same classes and labs and graduate with identical credentials.

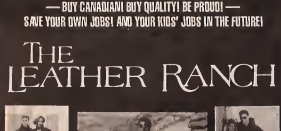
Manyfingers approves of this interaction. "It allows Natives and non–Natives alike the opportunity to discover more things about each other."

Seven students are currently enrolled in the program. The program will be expanded to accommodate 18 students in September. Further information may be obtained from Criminal Justice Instructor, Ian Hepber at 329-7299.

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ADVENTURE LIVING AT TEEN TIME CAMPS

Teen Time of Edmonton is gearing up for another summer full of fun; trailrides and hayrides, miniature rodeos and clowns, canoeing and dripping wet instructors, tug-of-wars over the mud pit, big meals and unforgettable cabin friends. Each of these activities form just a part of the overall picture; a picture with 700 Edmonton and area teenagers and children having "the time of their lives" at summer camp. Adventure living—at Teen Time camps.

Camps include everything from beginner camps for children who have never been to camp before, to rugged mountain and wilderness camps for the teenager who's out to try just about anything. Teen Time Ranch, located 75 miles north of Edmonton near Westlock, provides horse-back riding along scenic trails, swimming and canoeing in the clear water of Mahewin Lake, archery, trampolining, an obstacle course, a craft shack and insulated cabins. The Ranch also hosts a unique teepee village for campouts and nature training or as a wilderness base camp.

Riding School and Super Camp are very popular with teenagers. In Riding School, qualified instructors train young riders in the various levels of horsemanship and the fundamentals of horse care. At Super Camp, the teens enjoy water sports (such as windsurfing) and beach parties, as well as team sports and movie making.

Teen Time's Wilderness Camps include plenty of adventure, from spectacular cycle tours from Jasper to Banff, to canoeing expeditions over the same lakes and rapids as those travelled by the fur traders of bygone days. Back-packing and rockclimbing camps provide plenty of challenge for the hiking and climbing enthusiasts, and if you'd rather stay on the prairies, Wagon Train Camp offers a great combination of horseback riding and camping across rural Alberta.

Camp counsellors are trained to ensure the safety of every camper at every activity. The camp's staff all work together toward one goal; namely to help young people develop in all four areas of a balanced life: physically, mentally, socially and spiritually.

Teen Time's trademark over its 23 years of camping experience has been to offer young people plenty of adventure in a setting enveloped by a unique, caring environment.



THE BATTLE

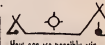
It is here where I must fight for my life.



My mind is full of questions,
which I know can only be answered,
at the end of the battle.

In front of me I find
the weapons which I must use.
They are all so new and strange to me
that I am frightened.
My heart is racing,
but I know that I must master them,
if I am to win.

As I look around
I see that I am not alone.
There are others,
but they too have the look
of desperation in their eyes.



How can we possibly win
with so many,
who know so little,
of what is about to take place.

Perhaps there is still time.
Time for me to get away.
NO... the door has closed.
Blocking my way,
to my ignorant but comfortable past.

As I look ahead
the instructor informs us of our duties.
I open my books and the battle begins.

—Shirley Ominayak

Northern Cree Women's Group
Presents

Women's Wellness Through Culture Conference



Blue Quills First Nations College
May 7-10, 1991

Registration Fee:
$ 200 Regular
$ 100 Youth (Under 18)
$ 100 Senior Citizens

For Information Contact:
Rose Halfe (403) 645-4455
Box 279 (403) 726-3788 (FAX)
St. Paul, Alberta
T0A 3A0

Treaty Six Forum '91



3rd Annual
Hosted By
Saddle Lake First Nation
June 25-27, 1991 Saddle Lake Reserve

For Further Information:
Saddle Lake Tribal Administration
at (403) 726-3829
Steve Brant at (403) 429-3781

NORTHERN BACHELOR OF NURSING PROGRAM

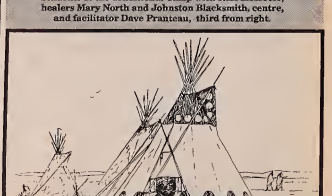
1990 marks the first year of the implementation of the Northern Bachelor of Nursing Program at The Pas, Manitoba.

Through the efforts of the Swampy Cree Tribal Council in northern Manitoba, funding to provide the Northern Bachelor of Nursing Program for Registered Nurses was obtained from the Medical Services Branch of Health and Welfare Canada and the Government of Manitoba. This process of lobbying, of conducting an assessment, and of negotiating with all parties took seven years of work by the Tribal Council. As of September 1990 the University of Manitoba School of Nursing began offering the Program situated in Keewatin Community College at The Pas, Manitoba. An advisory board consisting of Native and northern representatives has been formed.

The Program began with a four day Traditional Camp in which students participated in workshops on traditional healing methods, communication skills, and a sweat lodge. The Camp was facilitated and led by elders and Native healers from northern Manitoba. Participants had the opportunity to collect traditional herbs and medicines as their uses were explained by the Healer.



Students at the Traditional Camp with staff members, healers Mary North and Johnston Blacksmith, centre, and facilitator Dave Pranteau, third from right.



There are 19 full and part time students enrolled in the first year of the Program with five students from other faculties entered in several courses. Students are northern and Aboriginal nurses from northern Manitoba, Saskatchewan and British Columbia. Main objectives of the program are to have at least one half of the graduates of Aboriginal background, and to prepare nurses for practice in northern and Native communities.

To increase student awareness of cultural issues, courses in Native Studies have been included in the Program. Students will also participate in two courses developed jointly with the Northern Medical Unit of the University of Manitoba; Applied Therapeutics and Primary Health Care Skills. Nursing station experience will be acquired during the independent study course.

The Program is seeking names of nurses interested in future intakes. Information about the program and future intakes may be obtained by writing to The Northern Bachelor of Nursing Program, the University of Manitoba, Box 3000, The Pas, Manitoba R9A 1M7, or telephone (204) 623-4037, Fax (204) 623-4044.

FORT VERMILION SCHOOL DIVISION NO. 52

Education is the Key To Our Future

Best Wishes to Native Students Across Alberta from the **Board of Trustees Native Education Advisory Council Administration and Staff**

Miyo Wahkohtowin Community School Board

Hobbema, Alberta

This Community Control School Authority is inviting applications from highly motivated educators. These positions will provide the educational team of this newly formed Community Controlled School Authority (formerly run by Indian and Northern Affairs Canada) and assuming of administrative control of the Kindergarten through Grade 12 programs for September 1991. The three school buildings serve approximately 1000 students with a projected staff of 105, with the challenge of plans for continued growth.

Applications are invited from Individuals with:
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- Effective communication; • Interpersonal skills; • Commitment to Community Involvement in a Cree/English education setting;
- University Degree in a related area.

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• Teachers • Executive Secretary

Applications are invited from teachers at all levels. Specializations in ECS, SPECIAL EDUCATION and departmentalized Junior High levels as well as those striving for excellence in teaching at the Kindergarten through Grade 9 levels are needed for the 1991-92 school year.

Closing Date: *June 30, 1991*

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from
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Council, Staff
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Our Best Wishes and Continued Encouragement To Everyone Involved In Native Education
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Box 366, Fort Chipewyan, Alberta T0P 1B0
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PSYCHIATRIC NURSING PROGRAM EXPANDS

by Joyce Wood

Alberta Hospital Ponoka has been offering programs in psychiatric nursing since 1931, first as a post–graduate course and later as a four year combined nursing program. However, it was not until 1967 that women were accepted into the Program.

Until 1971, graduates of all the Ponoka–based Psychiatric Nursing Programs were essentially employed hospital staff. So, in light of the



many changes occurring in the health care field, and on every increasing need for more psychiatric nurses, the Inservice Training Program was replaced by a two year academically sound program which would have the capability to prepare future graduates to work in any area of the Mental Health field within the Province. A significant element which made the two year psychiatric nursing program different from all the previous courses was that the School had more control of its educational programs.

This raised the profile and reputation of the two year psychiatric nursing program at Alberta Hospital Ponoka as a source of well prepared psychiatric nurses. Community Mental Health facilities within the province were now also being used to broaden the student's experience and exposure to other types of psychiatric practice settings in addition to Alberta Hospital Ponoka.

The psychiatric and basic nursing theory and concurrent practice components are systematically streamed throughout the first four semesters of the programs. The fifth and sixth semesters are primarily devoted to concentrated practice in both institutional and community based psychiatric settings and general hospitals within the province.

The psychiatric program articulates with the colleges and universities in respect to the biological and social science courses. Now, however, through further negotiations with the university schools of nursing, avenues are currently being explored to facilitate greater articulation of the nursing components to enable the students from the diploma programs, including psychiatric nursing, to move unimpeded toward preparation at the university level.

August of 1990 marked another milestone in educational development at Alberta Hospital Ponoka. The opening of the Dave Russell Educational Complex has provided psychiatric nursing students with a "state of the art" facility and has made possible an enrollment increase of ten students. Annual intake is now fifty students.

Alberta Hospital Ponoka is indeed proud to provide psychiatric nursing education to assist in meeting provincial mental health care needs. Today approximately 55 percent of nurses working within Alberta psychiatric settings are Registered Psychiatric Nurses.

For more information about the School of Psychiatric Nursing in Ponoka phone (403) 783-7603.



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The successful applicant will:
- have the ability to communicate with people effectively.
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- ability to speak a Native language would be an asset, Cree, Dene, etc.
- self–motivated individual.
- must be able to follow through on directions without supervision.

Salary Negotiable.

Resumes are being accepted until the deadline date of April 15, 1991.

For any inquiries please contact:
Phyllis Collins, Executive Director
Bonnyville Indian–Metis Rehabilitation Centre
Box 8148, Bonnyville, Alberta T9N 2J4

826-3328

Are You Native? Have You Ever Thought of Becoming a Nurse?



The National Native Access program to Nursing, NNAPN, is a nine week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend. This year's program will run from April 30 to June 29.

For further information please contact:

The Co-ordinator, NNAPN
College of Nursing, University of Saskatchewan
Saskatoon, Sask. S7N 0W0 *or call collect to* (306) 966-6224

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APPLY NOW FOR FALL ENTRIES

Alberta Hospital Ponoka is a speciality treatment facility offering acute care, adult psychiatric rehabilitation, mentally impaired elderly, brain injury rehabilitation, and substance abuse services.

Our leadership role in the advancement of mental health, brain injury rehabilitation, and psychiatric nursing education is being enhanced by new facilities and extensive program developments.

School of Psychiatric Nursing
Alberta Hospital Ponoka

Applications are now being accepted for this two-year psychiatric nursing education program. To qualify, you must have a high school diploma with five 30 level subjects, with an overall average of 60% in all subjects. Adult candidates 21 years of age and over may apply if they possess an average of no less than 60% in the five required 30 level subjects: English, Biology, and one other 30 level subject area.

Psychiatric Nursing is a practice based on the sciences of human behavior. Emphasis is on developmental, psychodynamic, general system, family, group and crisis theory. The objectives of nursing care are on promotion, restoration, and maintenance of mental health for the individual, family and community.

Interested candidates should contact: The School of Psychiatric Nursing, Alberta Hospital Ponoka, Box 1000, Ponoka, Alberta T0C 2H0. Telephone: (403) 783-7603.

Alberta Hospital Ponoka

KIDS' CORRAL

SPECIAL CHILDREN'S SECTION

KIDS: This is your page.
We welcome your letters, artwork and poetry. Thank you for your interest and your input. This month we feature Ben Calf Robe School.—*The Editor*



Faye Gordon, age 14 years



Kevin Castor, age 15 years

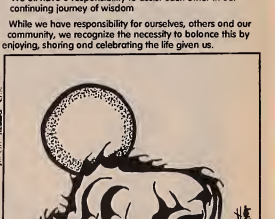
BEN CALF ROBE CREED

We the family of Ben Calf Robe School believe that our thoughts and behaviors begin with love and that from this love emanates spirituality, caring and self-esteem.

We recognize and respect that all life has worth and dignity.

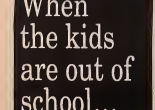
We all have a responsibility to assist each other in our continuing journey of wisdom

While we have responsibility for ourselves, others and our community, we recognize the necessity to balance this by enjoying, sharing and celebrating the life given us.



John Cardinal, age 16 years

When the kids are out of school...



Teachers are back in school.

Saskatchewan Teachers' Federation

Throughout the school year, on weekends and during the summer, teachers spend a lot of time back in school.

They attend workshops, seminars, courses and classes to improve their skills and knowledge.

During their professional development days, teachers learn about a variety of topics, including:

- the core curriculum
- computer education
- reading skills for elementary students
- working with special needs children
- drug education
- working with adolescents
- communicating with parents, and many other areas.

By keeping up-to-date with the latest developments in their profession, teachers are helping to provide a quality education for Saskatchewan children.

A message from the teachers of Saskatchewan.

Education is your right – don't forfeit it

I want to go that way

Sometimes it's hard to get pointed in the right direction.

We counsellors at the Native Services division of the Saskatchewan Institute of Applied Science and Technology (SIAST) are here to help you make your decision.
We can start by sending you some information about SIAST programs, by setting a time to meet, or by talking a while over the phone.
You'll find one of us at the SIAST campus nearest you waiting your call.

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Saskatchewan Street and 6th Avenue N.W.
P. O. Box 1420,
Moose Jaw, Sask. S6H 4R4
Telephone: (306) 694-3266

in Prince Albert
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EDUCATION HIGHLIGHTS

NATIVES ABSENT FROM PUBLIC MEETINGS

The Citizens' Forum on Canada's Future visited the University of Alberta recently with only 50 students attending the meeting with chairman Keith Spicer.

Spicer made note that there were no Native students in the crowd and said that that response had been fairly typical at meetings which had been held for the public-at-large.

Spicer is quoted as saying "What impresses me now is the silence of Native peoples, and I think we should be listening to their silence... I think it should make us all reflect why is there such a deep suspicion of everything that comes from established government among our Native people."

Of the 29,000 full and part-time students who attend the University of Alberta, 200 are Aboriginal.

•••••

STURGEON LAKE BAND SCHOOL OFFICIALLY OPENS

A $4.1 million school on the Sturgeon Lake Reserve, 10 kilometres west of Valleyview in northwestern Alberta, was officially opened this month.

Built by the band, the facility containing 10 classrooms including kindergarten, a library, gym and administration area was completed late last year.

The school has an enrollment of about 162 students attending kindergarten to Grade 9. The Sturgeon Lake Band is under the umbrella administration of the Lesser Slave Indian Regional Council.

"Students will now be able to attend school up to grade 9 right on the reserve instead of going to school in the town of Valleyview," said Chief Ron Sunshine. "The community has been very supportive of this project and we are proud to be assuming control over our children's education."

"The decision by the Sturgeon Lake Band Council to expand control over the administration of education to include Grades 1 to 9 is an excellent decision which will focus more attention on local education initiatives such as history, culture and values. At the same time it maintains the curriculum standards of the province of Alberta," said Minister of Indian Affairs and Northern Development Tom Siddon.

The Department of Indian Affairs and Northern Development contributed all of the funding for the project and construction created 266 person-months of employment for band members.

•••••

LEGOFF SCHOOL STAFF AWARDED

Staff at LeGoff School located on the Cold Lake First Nations Reserve have received accolades for their outstanding performance as educators.

Five staff members are recent recipients of the Deputy Minister's Outstanding Achievement Award for 1990-91, including principal Joe Redillas, and teachers Maryann Bushore, Pushpa Narayan, Michelle Penner and Elizabeth Woleschuk.

The educators received the award because students at LeGoff, in Grades 3 and 6, met or exceeded academic standards set by the province in the 1988-89 school year. Annually the province conducts standardized achievement tests for Grades 3 and 6. This was the first time students in a federally operated school in Alberta met or exceeded the standards.

Although Deputy Minister of Indian Affairs (INAC) Harry Swain was unable to be at the presentation he sents a prepared statement to the school. He said "The significance of the academic achievement warrants special recognition as LeGoff was the sole school in the federal jurisdiction group, comprising eight schools, to reach this standard. Personally I am pleased as this achievement reflects positively on all concerned, students, staff and the community, particularly the Chief and Council of Cold Lake First Nations."

Fred Jobin, Acting Director of Education for the Alberta region, presented departmental certificates to four teacher aides at the school who participated in educating the Grade 3 and 6 students. The aides receiving recognition were Mary Florence Janvier, John Janvier, Julie Machatis and Veronica Piche.

The Deputy Minister's Outstanding Achievement Award is presented annually to staff of INAC who have made exceptional contributions to the goals of the department, Native people and northerners.

•••••

EDUCATION CONFERENCE UPCOMING

The Yellowhead Tribal Council is hosting "Partners in Education," a conference which is designed to discuss current issues in Native education. "The Future is Ours" is the theme of this year's conference which will be held in Edmonton from April 17 to April 20, 1991.

The program promises to be exciting with keynote speakers such as Bill Wilson, the Grand Chief of the Union of British Columbia Chiefs, Miss Canada 1990, Jeannette Armstrong of the En'owkin Centre and well-known architect Douglas Cardinal.

Break-away sessions will focus on issues which include Urban Native education, Native languages, school counselling, and the importance of maintaining cultural heritage in the community and the schools. Discussions will also be held about the importance of women in education, drug and alcohol prevention, traditional health methods and the development of Native Curriculum materials.

A number of Native Education programs will be profiled and this year several sessions will be geared to high school and post-secondary students.

•••••

UNIVERSITY AND COLLEGE ENTRANCE PROGRAM
Invites Applications

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FOR: English 90
Mathematics 90
Career Planning
Cree
English and Math are recognized as equivalent to English 30 and Math 30

WHEN: September, 1991 – April, 1992

WHERE: Concordia College
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Edmonton, Alberta T5B 4E4
(403) 479-8481

TO APPLY:
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Deadline for Applications, June 1, 1991

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Our Very Best Wishes and Continued Success to Everyone Involved in Native Education Compliments of:

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Midwest Joint Venture, operated by Denison Mines Ltd., is presently completing an environmental impact statement for their proposed uranium mine and mill near Points North Landing in Northern Saskatchewan

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BEN CALF ROBE SCHOOL
10th Annual Pow Wow

Theme: "PEACE & HARMONY: A VISION"

• TROPHIES AWARDED TO DANCERS
• FIRST FOUR DRUMS WILL BE PAID
• ELDER-GIVE AWAY

SPECIAL EVENTS
1—Dene Thá Drum Group
2—Honouring the Poundmaker Nechi Centre

DATE: Saturday, May 11, 1991

TIME: Noon to Midnight

PLACE: Ben Calf Robe Centre
11833 – 64 Street, Edmonton, AB

'Everyone Welcome'

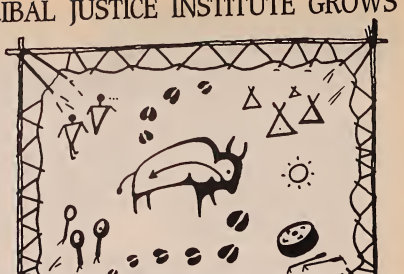
Edmonton Catholic Schools

FOR FURTHER INFORMATION CALL 471-2360

FIRST NATIONS TRIBAL JUSTICE INSTITUTE GROWS

by Brian Savage

As an investigator with the Royal Commission into the Donald Marshall inquiry in Nova Scotia, Jim Maloney, a Micmac, saw many of the problems that Natives face in the justice system. After 12 years as a tribal police officer and consultant to a number of Native bands he has decided to act.



The result has been the First Nations Tribal Justice Institute, an accredited institute by the Justice Institute of British Columbia.

"We're the only Aboriginal institute to develop tribal police officers trained to deal with on-reserve problems," says Maloney.

"Our police officers are run through the same program the Vancouver city police and the R.C.M.P. get, and they get the same certification as the others from the Justice Institute of B.C."

However, there is another element of training that the Native recruits get as well.

"There's 150 hours of alcohol and drug abuse talk, 130 hours of suicide prevention and 150 hours of family violence lectures and 300 hours on Native spirituality," says Maloney.

The needs of Native communities were assessed through task force meetings held throughout the province.

"We've taken these problem areas and have developed (a program) for police officers to address these issues, they're then tailor–made to deal with these problems."

While the program has established itself through B.C., requests have also come in from Manitoba and now Alberta, claims Maloney.

Funding comes through sponsorship of candidates by bands and tribal councils and Maloney notes that the Union of B.C. Chiefs has been supportive of the Institute.

This year the program will have 31 graduates, up from the previous year of 12 but with the number of applicants growing, so will the totals passing.

Instructors at the Institute are the same the R.C.M.P., municipal police forces and the Justice Institute of B.C. uses, says Maloney.

"For the Native component we use Native instructors, regarding Native culture and awareness, alcohol and drug abuse, and sexual abuse, so our people are really sensitized."

Most of the recruits are young, the average age being 24, though some candidates are as old as 40. For those lacking academic standing, equivalency for high school is now offered in addition to the program itself.

"You can have your high school and policing certificate, then," says Maloney.

A cadet camp will be offered next year for those interested, which will last one month and will be supplemented by other training camps the next two years after that so the candidate could have finished three months basic training.

"We want to encourage more enthusiasm in careers in justice," says Maloney.

Approximately 30 percent of the candidates are women.

The Institute has met with such success that Maloney will be moving the school into St. Mary's Centre in Mission, B.C. in August. A former residental school, it is fully equipped with dorms, gyms, athletic fields, classrooms, office space and cafeteria.

Maloney feels the establishment of the Institute is a natural response to the changing attitudes of Natives in Canada, especially after such inquiries into cases like that of Donald Marshall.

"We're just ahead of the times," says Maloney.

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ENVIRONMENT

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GREEN PLAN MONEY FUNDS WATER AND SEWAGE CLEAN-UP

by Guy Saddy

The federal government's Green Plan, a $3 billion fund set up to ease environmental problems, will be used to provide Native reserves with water and sewage facilities. But many Natives feel the government should provide these services without dipping into the newly created fund.

Ovide Mercredi, Manitoba Chief of the Assembly of First Nations was reported to have said: "I find it kind of strange that the prime minister would announce in the House that he is going to upgrade water and sewers on reserves, then has to rely on environmental money to pay for it. The Green Plan is supposed to be for all Canadians, not to fulfill other promises."

Over six years, the federal government will spend $275 million—92 percent of the Green Plan's budget—to upgrade water and sewer services across Canada's reserves. Environmentalists worry that this expenditure will limit the federal government's ability to deal with other pressing environmental problems.

"What are they going to do about the Great Lakes, the virtual elimination of toxics, air pollutants and all of that?" asked Stephen Hazell, executive director of the Canadian Arctic Resources Committee. "Much of the North really has Third World conditions with respect to basic services, but the money to fix that shouldn't come out of the Green Plan. That's not appropriate," he said in the *Edmonton Journal*.

Government officials were quick to defend the allocation of the Green Plan dollars. Minister of State for Indian Affairs Shirley Martin acknowledged the criticism, but said: "To the Natives I've talked to it's good news... water and sewers are environmental issues." Martin added that the initiative will provide 92 percent of reserve houses with proper drinking water and 89 percent with sewer facilities within six years. According to Martin, 125 Native communities will receive improvements to their existing water or sewage facilities.

Minister of the Environment Robert de Cotret also praised the initiative, saying... "We have a very clear section of the Green Plan saying we have to put order in our own house. As you well know, reserves are a federal jurisdiction."



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BIGSTONE BAND PLANS TO CHALLENGE AL-PAC MILL

by Dale Stelter

The Bigstone Cree Band of northern Alberta is planning to seek an injunction to stop Alberta-Pacific Forest Industries' $1.6 billion pulp mill. The Alberta government granted approval to the pulp mill in late December.

The band plans to join a number of other groups, such as the Dene Nation, the Metis Association of the Northwest Territories, and the government of the NWT, and challenge the mill on the basis of water rights. A date for filing the injunction has not yet been set.

Alberta-Pacific(Al-pac) will build its pulp mill near the town of Athabasca, northeast of Edmonton. Al-pac's 73,000 square kilometre Forest Management Agreement area surrounds all of the Bigstone band's territory, much of which is situated at or near Wabasca, about 275 kilometres north of Edmonton.

Band councillor Mike Beaver also stated that the Bigstone are not in favour of Al-pac's mill going ahead until the band's land claim is settled by the Alberta government.

For example, there are a total of six reserves under Bigstone administration, and five of these, which cover about 52,000 acres, are located in the Wabasca area. However, as Beaver stated, much of this land is of poor quality, containing swamp and muskeg. Therefore, the 3200-member band wants some land that can be used for residential purposes and the building of an economic base.

The sixth reserve is located at Calling Lake, more than 100 kilometres to the south, but is only one square mile in area. Beaver pointed out that this reserve was originally allocated to one family, but that a number of families now live on that one square mile.

As well, a number of band members live in isolated communities—such as Peerless Lake and Trout Lake—that are located up to 160 kilometres away from the main Bigstone territory. Beaver pointed out that when band lists were originally drawn up by the federal government, the families of these people were added to the Bigstone band. At present, however, these band members do not have a land base.

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ENVIRONMENTALISTS BOYCOTT C.I.B.C.

by Ryan Edwards

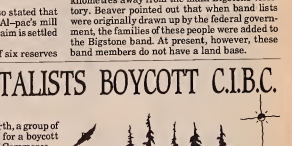
The Edmonton Friends of the North, a group of environmental activists, is calling for a boycott of the Canadian Imperial Bank of Commerce.

The boycott call results from the C.I.B.C.'s decision to pull its advertising from the C.B.C. series *The Nature of Things*, after the screening of an episode that was very critical of logging practices in Canada.

That episode, entitled "Voices in the Forest," was shown on February 3, 1991 and sparked protests from the forest industry. For example, in British Columbia, full-page ads were taken out in newspapers, denouncing the program as biased. A letter-writing campaign was also launched.

Lorraine Vetsch, spokesperson for Edmonton Friends of the North, stated that a representative of the C.I.B.C. has indicated that forest industry officials wrote letters of complaint to the bank. Vetsch was told that the C.I.B.C. pulled its ads from *The Nature of Things* because otherwise the bank would be perceived as taking sides on the issue.

In early March, after the bank announced it was withdrawing the ads, Edmonton Friends of the North began a phone, fax, and letter-writing campaign, in which people were urged to contact



the C.I.B.C. and express their views on the bank's decision.

Later in the month, the environmental group put up posters outside C.I.B.C. branches in Edmonton. The posters called for the C.I.B.C. boycott, and outlined the group's concerns with forestry development in Canada.

On March 25th, members of the group met in Edmonton with two C.I.B.C. district managers, and were told that the bank was not going to reverse its policy. Lorraine Vetsch indicated, however, that the two district managers "are not the decision-makers for the bank."

Vetsch also indicated that Edmonton Friends of the North plans to increase its pressure on the C.I.B.C. to reverse its decision.

Other environmental groups that have called for a C.I.B.C. boycott include the Northern Light Environmental Coalition of Calgary, and the Victoria Chapter of the Sierra Club.

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ENDANGERED WILDLIFE

BY DALE STELTER

THE COUGAR



Before the coming of the Europeans, the territory of the cougar literally spanned the Americas. Indeed, the large cats ranged from the Yukon to Nova Scotia and New Brunswick, south through the United States and Central America, and right on down to the southern tip of Argentina.

In this way, the cougar—which is also known by other names, such as puma, panther, and mountain lion—is very adaptable to different habitats. Different subspecies have been identified, for example, in the Rocky Mountains, the Brazilian jungles, and the Mexican desert.

However, the cougar is a solitary animal, and is very sensitive to disturbance of its habitat by humans. At the same time, the cats are far-ranging, and one animal's territory can average up to 35 square miles or more, depending on the type of terrain and food supply.

Thus, the cougar has not fared well in Canada. In fact, by the early 1900s, the cougar was thought to be extinct in many parts of Canada. The main factors in the decline have been widespread habitat destruction, hunting (especially with tracking dogs), and trapping. At one time, a bounty was put on the head of the cougar, as the settlers saw the cats as a threat to livestock.

Although scattered populations of cougars are found in each of the provinces east of Ontario, the existence of one subspecies, the eastern cougar, has been very much in question for a long time. In fact, by 1908, the eastern cougar was declared to be extinct in Ontario, and the last specimen to be killed in eastern Canada was shot in New Brunswick in 1932. Subsequently, it was concluded that the eastern cougar was extinct throughout eastern Canada, and in the northeastern United States.

Over the years, sightings of the eastern cougar have continued to be reported throughout the eastern provinces, although until recently, there has been no direct proof, such as a clear sequence of photographs, or conclusive evidence of tracks, scats, or hair samples. This lack of proof, however, may have been due to the extremely elusive nature of the cougar. As well, many of the sightings have been reported by credible witnesses, such as residents of the woods, veterinarians, and wildlife technicians.

Thus, to quote from ***On the Brink: Endangered Species in Canada*** (copyright 1989): "scientific opinion now tends to favour the view that it is possible, if not proven, that a few eastern cougars survive in New Brunswick, and perhaps in Ontario, Quebec, and Nova Scotia as well." Then, in May of 1990, a family living near Fredericton, New Brunswick, took several minutes of footage on their home video of a large, tawny cat moving around their property.

If there is one positive factor for the survival of the eastern cougar, it is the increase in the population of deer—the staple of the eastern cougar's diet—due to expansion of favourable deer habitat from logging and farm abandonment. In fact, there is a rather close correlation between areas of high deer population and the locations of the most frequent eastern cougar sightings. Moreover, these locations are usually the least disturbed by urban and industrial development.

On the other hand, extensive and long-term logging in eastern Canada may mean that the remaining forests will never support enough deer to allow a comeback by the cougar. Moreover, there is limited funding available for assisting imperilled wildlife in Canada. Thus, to quote again from "On the Brink", "species at risk may have to be categorized according to whether they can survive without immediate help, whether they must be helped at once, or whether they are already beyond all hope of saving...

"To some extent this practice is already unwittingly in operation. Little or no effort is being invested in the future of species such as the Eskimo curlew or the eastern cougar, creatures so rare and imperilled that their survival seems most unlikely."

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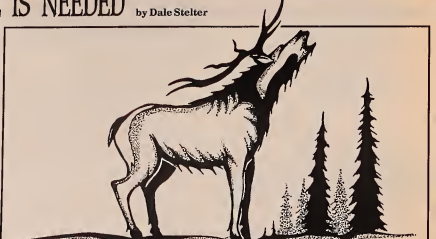
VIEWPOINT

SHIFT IN ATTITUDE IS NEEDED

by Dale Stelter

At a recent forum on urban Natives, hosted by the Edmonton Social Planning Council, a number of Native participants made the same eloquent point. In the words of Rupert Arcand, who gave a short talk at the forum, Natives are being told that "we are not fitting into a life that we don't view as the way life should be."

Or, as a Native woman participating in the discussion period stated, "I resent having to be



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validated by the dominant society and its institutions. I don't like having to learn the dominant society's values, or having to live by them."

This is the situation faced by all people, and all races, who do not subscribe to the values and priorities of the dominant society, yet who must somehow survive within that ubiquitous and all-encompassing society. Indeed, unless a person is a virtual recluse, there is no way that he or she will not be touched or affected in some way by that society.

One of the basic problems with the dominant society's values is, of course, the gross imbalance between caring and sharing on the one hand, and greed on the other. The concept of liberty has basically been reduced to the freedom to make money and acquire material possessions, while the idea of the freedom to pursue more humanitarian ideals, and bring about a society which provides a life of quality, has been largely neglected.

As well, instead of emphasis being placed upon co-operation, excessive priority is given to competition. Competition, of course, does have value in making people strive to excel. However, when competition and winning receive too much emphasis, they begin to bring out some of the worst qualities in people: dishonesty, cheating, and lying. Whether it be the use of drugs and steroids by athletes—the issue that surfaced out of the 1988 Olympics—or the money-oriented scandals surrounding former Wall Street high-flyers like Ivan Boesky or Michael Milken, an over emphasis upon competition and winning almost always fosters those qualities.

Another problem with competition is that where there are winners, there are usually losers. While most of us don't mind not winning every game or athletic event that we participate in, it's a much different matter when the stakes are higher—such as basic survival. In today's dominant society, those who are deemed to be losers are consigned to the underclasses, which basically means living in poverty and oppression.

The net result—referred to by the lady mentioned at the beginning of this article—is that the people who do not subscribe to the dominant society's values face the dilemma of either participating in the dominant society, and thus attaining "equality," or being banished to an underclass.

It is not a choice that anyone should have to make. To have to choose to attain "equality" by living according to the dominant society's values is, as Suzanne Gordon recently wrote in *The Atlantic Monthly*, to have to choose "equality of deprivation." As Ms. Gordon also wrote, though, "What more and more people want today is equality of fulfillment." In short, an increasing number of people want to move out from under the oppressive shadow of the dominant society, and its misguided and misdirected values.

It is indeed fortunate that the dominant society cannot control all aspects of peoples' lives. Yes, literally everyone has to participate in that society to some extent, if only to put enough food on the table. But the people who have a vision of a different way of life, in which there is ever-increased "equality of fulfillment," continue to work toward bringing about change. And, ironically, some of the positive aspects of the mainstream society can be—and are being—harnessed to accelerate that change.

It may be a long and slow process, but those people who are working toward change are being heard. The growing voice of Natives across Canada is testimony to that.

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ENVIRONMENTAL DIGEST

by Dale Stelter

ENVIRONMENTALISTS QUIT GOVERNMENT'S GLOBAL WARNING COMMITTEE

Environmentalists have resigned from a global warming advisory committee set up by the Canadian government.

Southam News reports that in a recent news release, the Climate Action Network called the Canadian government's position on global warming "gravely inadequate." At present, Canada has pledged to freeze, within ten years, emissions of the "greenhouse gases" which contribute to global warming. Many environmental groups and scientists are calling for reductions in greenhouse gas emissions.

Kai Millyard, spokesperson for the Climate Action Network, said that remaining on the advisory committee would give environment minister Robert de Cotret credibility that he doesn't deserve.

The committee, which also includes oil and gas industry representatives, had been set up to advise the Canadian government on negotiations regarding an international agreement on global warming.

However, the enviornmentalists wanted the committee to do more than that, and deal with Canada's plans to combat global warming. According to Southam News, the environmentalists asked federal environment minister Robert de Cotret to change the committee's mandate, and when he wouldn't agree, they quit.

CATTLE ON GAME–RANCH TEST POSITIVE FOR TB

Four cattle that pastured with 350 elk on a Barrhead–area farm have tested positive for tuberculosis. The farm has been quarantined, and federal authorities have ordered cattle within 16 kilometres of the farm to be tested for tuberculosis.

In recent months, tuberculosis amongst elk on some Alberta game ranches has sparked considerable controversy. The *Edmonton Journal* has reported that "Initial tests have suggested TB is present on 26 of 107 Alberta game ranches." It was also reported that Agriculture Minister Ernie Isley plans to push ahead with proclamation of new legislation to legalize the sale of elk meat.

PUTTING PRESSURE ON THE BOREAL FORESTS

Scientists have indicated that the North American boreal forest is second only to tropical forests in carbon–storing capacity, and thus provides valuable protection against global warming. As well, the boreal forest acts as a soil conservation agent and regulates the water flow on a vast area of North America.

In Alberta alone, approximately 100 plant species are found only in the boreal forest. According to one source, as many as half of those species are rare.

However, *Equinox* magazine reports that nearly 100 percent of the most productive boreal forest in Canada, including several provincial parks and wildlife reserves, is now locked up in 20–year leases and is available for logging.

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- Although seven car manufacturers around the world have built and tested car models that get more than 67 miles per gallon, none of those cars are currently on the market.
- Approximately 70 percent of all agricultural land in the United States is treated with pesticides.

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SECOND ALPAC REVIEW CONTAINED FLAWS–CRITIQUES

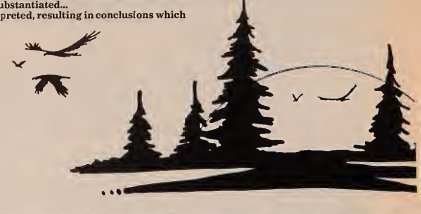
by Dale Stelter

"The Scientific Review panel attempted to marshal other data in support of Al-Pac's single test result, but analysis revealed that most of the data points chosen by the Panel were of unclear significance and could not be substantiated...

"Most of the points selected have been misinterpreted, resulting in conclusions which are without scientific credibility or merit."

The scientific review of Alberta–Pacific Forest Industries' bleaching technology contained flaws, according to a recently–released report. The report was prepared by Mitch Bronaugh, an Edmonton–based environmentalist, and Dr. James Plambeck, a professor of chemistry at the University of Alberta.

Alberta–Pacific (Al-Pac) received approval in December to construct a $1.6–billion pulp mill near the town of Athabasca, located about 180 kilometres northeast of Edmonton. The pulp mill has been the subject of controversy for over two years, and is opposed by many Native and environmental groups.



BACKGROUND

In March of 1990, a public review panel recommended that Al-Pac's pulp mill not be built until studies could be undertaken to determine existing levels of pollution in northern rivers. An area of specific concern to the review panel was the production of chlorinated organic compounds (AOX), especially dioxins and furans.

In September, a three–person scientific review panel held three days of hearings into the feasibility of the new technology, but not the environmental effects. This panel submitted its report to the Alberta government in October, but the report was not made public until approval was given to Al-Pac's mill.

THE CRITIQUES

According to Mitch Bronaugh, Al-Pac's pulp mill will probably produce about twice as much AOX pollution as the company estimates. Bronaugh based his calculations on Al-Pac's own data, and used several accepted approaches for calculating AOX discharges.

Bronaugh emphasized that Al-Pac's claim for very low AOX discharge levels "is based solely on a single laboratory bleaching trial."

As well, Bronaugh indicated, "The Scientific Review Panel attempted to marshal other data in support of Al-Pac's single test result, but analysis revealed that most of the data points chosen by the Panel were of unclear significance and could not be substantiated...

"Most of the points selected have been misinterpreted, resulting in conclusions which are without scientific credibility or merit."

Bronaugh was critical of the Alberta government's claim that it would shut Al-Pac's mill down if environmental standards, to be specified in a license, are not met. Bronaugh pointed out that the government has loaned Al-Pac up to $400 million in the form of income debentures, and that the income debentures do not have to be repayed until the mill shows a profit.

James Plambeck supported Bronaugh's claim that Al-Pac underestimated AOX discharges from its mill. Plambeck also criticized the narrow terms of reference of the scientific review panel, expressing concern that many of the issues raised by the original public review panel were not addressed.

Plambeck calculated that the total mass of chlorinated organic compounds discharged into the Athabasca River every day by the mill would be almost seven metric tonnes. As well, he indicated, the Athabasca River is small and seasonal, and during winter periods of low river flow, "about 1 percent of the water supply to Fort McMurray would be effluent from the Alpac pulp mill."

Plambeck expressed further concern over the effects of the mill upon people who consume significant amounts of fish from the Athabasca River, such as many northern Natives.

The original public review panel had recommended extensive involvement of Native people in negotiations involving Al-Pac's Forest Management Agreement, and that these negotiations should include possible impact upon treaty rights and land claims. These recommendations were ignored by the scientific review panel.

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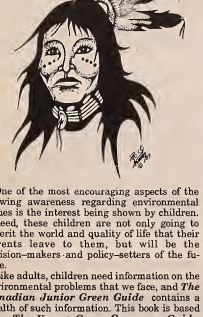
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BOOK REVIEW

ENVIRONMENTAL GUIDE FOR CHILDREN

THE CANADIAN JUNIOR GREEN GUIDE: HOW *YOU* CAN HELP SAVE THE WORLD
Prepared by Teri Degler and Pollution Probe
Published by McClelland and Stewart: 121 pages; copyright 1990.
Review by Ryan Edwards



One of the most encouraging aspects of the growing awareness regarding environmental issues is the interest being shown by children. Indeed, these children are not only going to inherit the world and quality of life that their parents leave to them, but will be the decision–makers–and policy–setters of the future.

Like adults, children need information on the environmental problems that we face, and *The Canadian Junior Green Guide* contains a wealth of such information. This book is based upon *The Young Green Consumer Guide*, first published in Great Britain, and will definitely be of interest to any child who wishes to make a positive contribution toward the protection and preservation of the natural environment.

The Canadian Junior Green Guide is divided into two parts, "The Outdoors" and "Home and School." Part One deals with many wider–ranging environmental issues, such as the greenhouse effect, ozone destruction, acid rain, deforestation, endangered wildlife, and water pollution. Part Two then looks at environmentally–friendly activities which children can perform in their own homes and at school, whether it be garbage reduction, energy conservation, water conservation, or assessing the environmental effects of consumer products.

Many topics are dealt with in sections of one or two pages, and information is presented in a skillfully–blended combination of text, sidebars, and captions. Colourful illustrations reinforce that information, with the net result being a very informative and highly readable book.

A rather unique feature is the "Green Team," which figures prominently in all sections of the book, and includes:

The Green Scientist: carries out experiments to learn about environmental problems and help find solutions to them. For example, one experiment uses some dirt and sod in cake pans to demonstrate how nature controls erosion.

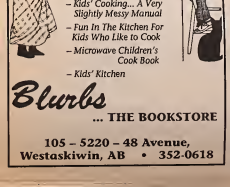
The Green Detective: explores nature and discovers the effects of pollution, such as using petroleum jelly on jars to determine areas of high particulate air pollution.

The Green Crusader: takes direct action on environmental issues, such as writing letters to decision–makers, and forming groups to work toward change.

The Green Shopper: avoids environmentally harmful products, and thus uses his or her buying power to prompt even large companies into thinking about the effects of their products.

In addition to being educational, the activities of the "Green Team" provide valuable hands–on experience for young readers. Another activity which readers will find interesting and beneficial is an environmental audit of the home and school.

The Canadian Junior Green Guide is printed on recycled paper, and all inks in the text are biodegradable. All media and promotional releases have been printed on recycled paper, and boxed shipments of the book are now sent with non–CFC (chlorofluorocarbon) packing materials. Smaller shipments are packaged with recyclable newsprint or cardboard.



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WHAT'S HAPPENING

THE INDIAN ECONOMIC DEVELOPMENT CONFERENCE

The Indian Economic Development Conference and Trade Show will be held from April 30 to May 2, 1991 at the Edmonton Inn Hotel in Edmonton. The topic of this year's conference is "The Reality — The Challenge".

Keynote speakers will include MP Willie Littlechild, Minister of State, Small Business and Tourism, Aboriginal Economic Programs, Indian Association of Alberta President Regena Crowchild, John Kim Bell, President of the Canadian Native Arts Foundation and Dr. Tomorrow, Mr. Frank Ogden.

Plenary sessions will focus on environmental enterprises, youth entrepreneurialism and negotiating with the government. A Speaker panel during the session on negotiations is slated to include Grand Chief Max Gros–Louis of the Huron Nation and Neil Sterritt of the Gitksan–WeSuet'sen. Workshops will also be held on taxation, tourism, communication and human resource development.

The Conference is sponsored by the Indian Equity Foundation. For more information call Don Logan, Conference Co-ordinator, at (403) 428-6731.

TREATY SIX FORUM '91

The Saddle Lake First Nation is hosting the 3rd Annual Treaty Six Forum on June 25 – 27, 1991. The Forum will be held on the Saddle Lake Reserve. For details contact the Tribal Administration at (403) 726-3829.

FOSTER PARENT AWARD BANQUET

Have you ever thought about becoming a foster family? Every month in your community, there are children who require caring, understanding foster parents. To learn more about this unique parenting responsibility call 431-6670.

The Edmonton and District Foster Parent Association (1986) is holding its Annual Citation Award and Banquet at the Franklens Inn in Sherwood Park, AB on Saturday April 27, 1991. For details and ticket information call Al Evjen at 467-6091.

WOMEN'S WELLNESS THROUGH CULTURE CONFERENCE

On May 7 – 10, 1991 the Northern Cree Women's Group will be presenting the Women's Wellness Through Culture Conference. The Conference will be held at the Blue Quills First Nations College in St. Paul. Information can be obtained from Rose Halfe at (403) 645-4455.

WINSTON WUTTANEE PERFORMANCE

Entertainer Winston Wuttanee will be performing at the Poundmaker's Lodge on Thursday, May 7 1991.

The theme of his performance will be "Open Hands." This event is co–sponsored by Native Counselling Services and the Edmonton Police Service and there is no charge. An AA meeting will follow.

INTERNATIONAL BORDER RIGHTS CONFERENCE

The International Border Rights Conference will be held in Portage La Prairie, Manitoba on May 7 – 9 at the Dakota Tipi Reserve. The conference will focus on social, cultural and religious practices, pollution, natural resources, taxation, treaty violation and immigration and customs issues. Hosts of the event are the Dakota Tipi Reservation and the Assembly of Manitoba Chiefs. Submissions and additional information can be obtained from the Dakota Tipi Office at (204) 857-4381 or fax (204) 239-6384.

CALGARY ART EXHIBITION

Twenty-seven Aboriginal Alberta artists will be exhibiting their work at the Triangle Gallery at City Hall in Calgary. The exhibition *OUR WORLDS ARE ONE* is sponsored by Mobil Oil of Canada. It will commence April 25 at 7:00 p.m. with a ceremonial opening including His worship Mayor Al Duerr, Elder Dr. Joe Crowshoe as well as Native singers and dancers.

This will be the first exhibition of contemporary Aboriginal art in a public gallery in Calgary. It will include works in all media — photography, ceramics, serigraphy, painting, sculpture, mixed–media as well as traditional forms. Some of the artists exhibiting are George Littlechild, Alex Janvier, Murray Ashley, Henry Standing Alone, Faye Heavy Shield, Dale Stonechild, Joane Cardinal–Schubert and Gary Meeches.

For more information call Robert Laboucane at the Native Awareness Office – 292-3900.

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by Victor Mansbridge

If you're preparing for a wedding, there's some good news for you: the bride–to–be and groom–to–be can now shop for their wedding wear at the same store in Edmonton. Walt's Klothes Kloset, which features formal wear for men, has now opened a tuxedo centre in the same location as Marnie's Bridal Salon. The store is located at 10427 – 80th Avenue, in the Old Strathcona Shopping Centre.

Marnie's Bridal Salon features one of the largest selections of bridal wear in Edmonton, including Canadian–made and imported bridal gowns from Bridal Classics, Blue Bird, Bonny Collection, Gordon Dress, Collection F. L., Highlite Fashions, Jessica, Je T'Aime, Malis Henderson, Nu Mode, and Pierre de Roche.

Marnie's provides all bridal accessories, plus hats, veils and shoes, and also rents crinolines, hoops, and other wedding necessities. The store has an alterations department, and provides shoe dyeing and alterations. For further information, phone (403) 433-8373.

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SPORTS

STONEWALKER PROVES NATIVE BOXERS WORTHY

by Jeff Morrow

USA Network television crews had packed up their gear for the long trip home: local mainstream sports reporters were adjusting their neckties and heading for the arena doors, and George Foreman was resting comfortably in the change room after handily disposing of Canadian heavyweight champ Ken Lakusta. But Stonewalker was just getting ready to work. And the crowd knew it.

Under the watchful eyes some of western Canada's toughest fight critics, Stonewalker pounded out a 12–round victory last August to retain his Canadian light heavyweight title with a performance many believed was the best of the night. And while Stonewalker was busy boosting his professional record to 16–5–1 with a majority decision over Edmonton's Dave Fiddler, he also pushed the profile of Native boxers to new heights.

Native fighters in Alberta, both amateur and professional, have taken their lickings and have proven they're here to stay. But it's been Stonewalker who has taken the lead in promoting Native participation in the sport. Not since his bard–fought battles with Willie Featherstone in 1987, has the Hobbema Native had such an exclusive profile in Alberta. So after taking the belt from Fiddler on January 29 , 1990 in Red Deer, and then retaining it in August, Stonewalker has set his sights on a world title.

Stonewalker's vision of attaining boxing greatness doesn't seem so distant in the Native community any more. Says Stonewalker's close friend and adviser Murray Greig: "Because Danny was the first Native to really achieve prominence on the national level, I think Native kids all kind of look to him and say, Hey, he's done it, we can do it too." Native fighters are beginning to carve their own niches in the boxing game, and it's only a matter of time before there are more like Stonewalker coming up through the ranks. Greig says Stonewalker may be helping other aspiring Native athletes to shrug off any stigma attached to their upbringing.



Stonewalker's rise to the top isn't going to be an easy one. His career thus far hasn't been as illustrious as some of the opponents he has yet to meet in the ring. But the way Glen Carriere, fight promoter and Stonewalker's new manager, sees it, Stonewalker is convincing local fans and some top boxing officials in the U.S. that he has potential. Says Carriere: "Danny's proven his Canadian championship title is no fluke. He's an international fighter and we know Bob Arum is keeping tabs on him."

After pitting Stonewalker against WBO champion Michael Moorer in December at Pittsburg, PA civic centre, Carriere would like to put his champ in the ring with the elusive but undefeated WBA title holder Virgil Hill. Although Stonewalker lost an eight–round TKO to Moorer, Carriere is even more optimistic now about signing a hefty deal with Arum, whose Top Rank Inc. of Las Vegas staged the Foreman card in Edmonton. After Stonewalker's impressive slug–fest with Fiddler to close the fight night at the Agricom, Carriere believes his boxer should never take such an obscured position on a fight card again.

Even at the beginning, Stonewalker's champi-

Continued on page 39

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STONEWALKER Continued

onship bout was overshadowed by Lakusta's shot at ultimate boxing stardom. Because the Foreman/Lakusta match up became such a hotly anticipated draw since Mike Tyson canceled the Cold War earlier this year, Stonewalker was more inclined to prove, in the ring, that he was championship material. But, to the disappointment of some sports reporters, Stonewalker failed to show up at the pre-game press gathering to take verbal jabs at his opponent. The talk of the day, however, was not Stonewalker's rematch with Fiddler but Lakusta's long-shot attempt with Foreman.

Foreman, who, the night before the fight, made the most cracks about his own eating habits, took a few breaths in order to comment about the other fighters on his card which included former IBF middleweight champ Canadian Matthew Hilton and hometown hero Scott Olsen. He also talked of Stonewalker.

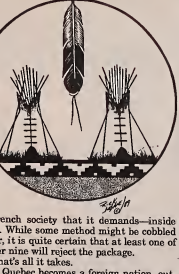
"We don't have many good Native fighters in the States," Foreman said in a brief but candid interview before the television cameras were in position. "But I heard there was one guy here to look for, and I'm keeping an eye on him."

The next evening resulted in little surprises for the 6,000-plus spectators who watched Olsen pound Los Angeles flyweight Rojelio into oblivion, Hilton win a 10-round unanimous decision over Knox Brown of Memphis, Tenn. and, of course, Foreman put away Lakusta in the third round. But fight fans also got to see up-and-coming welterweight Stan Cunningham—a Native from Rocky Mountain House, Alberta—in the most important showing of his career fighting to a draw with Ray Collins of Las Vegas.

But it was Stonewalker who gave the crowd most of what they came to see. It was a triumph that Stonewalker's ardent supporters believe could push the Alberta fighter into the limelight. "He's respected now as a fighter," Carriere says. "He's proven Native fighters can go a long way.

WHAT HAPPENS WHEN QUEBEC DIVORCES CANADA?

Continued from Page 6



gual French society that it demands—inside Canada. While some method might be cobbled together, it is quite certain that at least one of the outer nine will reject the package.

And that's all it takes.

When Quebec becomes a foreign nation, outside Canada, all unsettled Native land claim territory MUST continue to be held by the federal government. It cannot be transferred to the tender mercies of the new nation's government. It is the federal government's responsibility to hold that land in trust until the legal ownership is known, and until all Native claims to sovereign status over it are finally and totally resolved. To do otherwise would be a clear and obvious breach of trust.

There are other questions about the true extent of Quebec, beyond the Native land claims. Quebec, when it entered Confederation, was much smaller than it is today. In later years, the British crown transferred ownership of, and sovereignty over Prince Rupert's Land to the federal government. The federal government then made Prince Rupert's Land part of Quebec. Will Prince Rupert's Land revert to Canada, or go with Quebec? Does the wife who deserts the union own and take the family heirlooms?

Quebec has a contract with Newfoundland regarding the massive hydroelectric power plants in Labrador. Labrador belongs to Newfoundland, and those long-term contracts have been paying poor Newfoundland very small sums for huge quantities of valuable electric power. When the province of Quebec vanishes, and is replaced with the nation of Quebec, will the contracts also disappear? Who will own that electricity? The plants? Who?

Who owns all the federally-built buildings, military bases, military stores, etc. that are in Quebec today? The outer nine provinces have a stake in those properties, they helped pay for them. It's not only the Natives that have valid claims to keep possession of certain lands and property that are physically located in the land area that is today called Quebec.

The divorce is in the early stages yet; but it is difficult to see how a province determined to be unilingual can live in a bilingual country. A full and complete divorce is probable; proposals that the wife should abandon the family bed, live in complete freedom and independence, and continue to live in the house with rights to the husband's wages are unlikely to produce anything workable.

One thing is quite certain: the Native population must assume that Quebec will soon become a foreign country, and begin making preparations to force the federal government to protect Native interests on what is currently the soil of a Canadian province.

Waiting until the last moment would be foolish; this property settlement is going to take a lot of time and effort.

It's also going to make a lot of lawyers very rich!

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